THE COMPLEAT POLITICIAN

OR

POLICY PUT IN PRACTISE,

Wherein the principles of Policy are Laid open to the view of all, and the practises of it by the Ancients discovered to these latter times

Illustrated with many Excellent rules, both Divine and Mortall.

A work usefull for these Times.

LONDON,
Printed for *Edward Brewster*, at the Crane in S. *Paules* Church Yard. 1656.

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The Motives which perſwaded me to this.

I Obſerved that the wit and induſtry beſtowed on the Scriptures, that of the Fathers and the more moderne was moſt in perſpective and meditation, ſet the Pulpit apart, I meane Preaching, ſo as they made the Scripture the Sabbath of their pennes recreating in the divine fancies and contemplations, but I know none that made the ſixe dayes worke of it, and reduced it into practice for the conduct and adminiſtration of action; *Dauid* ſtiles it *A Lampe unto the feet*, not ſo much to the head, the contemplative part, as to the feet the active.

Voluptatem quandam in iis legendis ex illa rerum varietate percipere ſed de illarum imitatione ne cogitare quidem. Machiv. lib. diſp. in Proem.

I obſerved too, that the famous Politician brought his

Machiavil.

veſſell to this holy ciſterne and drew ſome ſacred Aphoriſmes, though too few for action, rather devoting his penne to the Romane *Livie* for copy and imitation than hither.

I obſerved againe that ſome had beſtowed themſelves on *Tacitus*, and on the Italian Hiſtory as *Guicciardine*.

And *Lipſius* who deſerves much in this hath gone a ſuccinct and ſpeedy way in his Politicks, but all his draughts and copies were from heathen examples and precepts, *Haud uſquequaque convenienter ad hoc ævum*, as hee himſelfe, not fashioned for us and our times.

I obſerved alſo that among the ancient, *Plato* and *Ariſtotle* had not beene a little painfull in their Politicks, but their conducts were of a great latitude for common-wealths and nations, not ſtrait laced enough for particular affaires, and ſo *Zenophon* and the reſt.

Theſe

These kindled in mee an holy indignation, when I was still conversant with a more faithfull and sacred Oracle, therefore I set my selfe to the study of Scriptures and drew from thence these short formes from the individuals and particulars there, which though small, yet like seeds, *Se explicant*, they are spreading and diffusive, and such things as are drawne from particulars, sayes our learned Authour, know the best way to particulars againe. *Bacon. lib. de Aug. Scien.*

For methode I thought it the best to observe none, for knowing how independent, contingent, and emergent affaires are, I held it the best to keepe time with the variety, in these which I intend for their conduct and administration.

For the brevity heere, I drew these copies rather in tablets than a larger space, *Legem brevem esse oportet quæ jubeat*; directive and imperative aphorismes should bee quicke and spirited, *Sen. epist. 95.*

and

and practiſe ſhould not bee put too farre about.

If ſome of them heere ſeeme in feature and complexion of phraſe or matter alike or the ſame, you ſhall finde but an exegeſin, I hope not unpleaſant, a better illuſtration, and ſomething for variety ſuperadded, which in ſo much variety could not bee well eſcaped.

THE PRACTICE OF POLICY IN A CHRISTIAN LIFE.

The first Booke.

POLICIE I.

What the true Practice of Policy is.

POLICIE without practice is something like Faith without Workes, a kinde of idle speculative Vertue, and such politicians are like the prophets

which saw Visions and Revelations, yet had nothing to doe in the things they saw.

And there is a Practicall Policy too, yet not the true, and such are either too politique for the designe, and then over-reach, or mistake the quality of it, and goe a wrong way, and yet they toile and are active, but like those Fishers who toiled all night with their nettes, but tooke nothing, and such are they of whom it is spoken, *There is that laboureth and taketh paines and maketh haste, and is so much the more behinde*, Eccles. 11.11.

The true practice is a sacred and serious deliberation and election of the most fit meanes, an exact examination of time, place, and persons, and of all such circumstances as may bee in the circle of your affaires, and an accommodation of what you doe to the copy in the Scriptures.

Thus,

Thus,

Wisedome is justified of her children, Matth. 11. 19.

Policie II.

How to understand well a designe.

IN any Designe, understand it first well and purely, and discusse such lets and difficulties as may appeare in the conduct, before you goe on too farre, so you shall not bee put to too much losse by casualties and accidents which happen most to the inconsiderate and ignorant; if you dispatch businesse in an implicite faith, it is as if you should undertake to hit a way in the darke; as the Apostle said, *I know whom I beleeve*, so it is fit you should be able to say, I know what I am to doe.

Thus,

God first made Light in the work of the Creation, And hee said, let there be Light, Gen. 1.3.

POLICIE III.

In perplexed businesses divide and disperse.

IF your businesse be perplexed and obscure, there is as it were a *Chaos* and confused matter, and like that, first in the Creation a Darkenesse upon the face of it, that it cannot be well discerned, therefore the best course heere for clearing and serening, is to divide the parts that are mingled and more obscure.

Thus,

God in the confused masse of Creation, divided the Light from the Darkenesse, Gen. 1.4.

POLI-

POLICIE IV.

Not to multiply subordinate actions too fast.

DOe not multiply actions which are subordinate to the same end too fast, and goe not on too farre upon a businesse, till you have seene some successe or proofe of your first engagement, for in such indifferent proceeding you preserve your freedome, and may take off your pen fairely without harme to the paper, without shedding a blot upon your credit.

Thus,

God would not goe on to A Let the Earth bring forth, till he surveyed well the first part of the Creation, and saw that it was good, Gen. 1. 10.

Policie V.

The triall of obedience is found in ſmall matters, ſooner than in great.

HE that makes triall of the reſpect and obedience of any in ſmall matters and ſlender obligations, ſhall finde the truth and faithfulneſſe of a diſpoſition ſooner than in great and weighty; and this is to commit a weight to the truſt of a ſlender thread.

Thus,

The Lord commanded the man ſaying, But of the Tree of the knowledge of good and evill thou ſhalt not eat, Gen. 2. 17.

Policie VI.

The weake ought not to parley with their too ſubtle enemies.

HE that is guilty of weakneſſe and raſhneſſe, ought not to hold parley with thoſe who

who waite for advantages, especially in occasions not materiall and pertinent, for that were a voluntary resignation of your selfe into the snare, and you meete a conspiracy in the halfe way.

Thus,

The Woman was betrayed to sinne by parleying, for sayes the Text, The Serpent said unto the Woman, and the Woman said unto the Serpent, Gen. 3. 1, 2.

POLICIE VII.

Interrogatories made to an Offendour will draw the worme out of the roote.

SOmetimes it is best in case convenient to examine an offendour with no notice of his fault, though you know all the particulars of the trespasse, to try the ingenuity of his disposition, and in a smoothe pretence of ignorance to seeke that you have found already.

Thus,

God although hee knew Adam *had offended, yet called him and enquires, Hast thou eaten of the fruit whereof I commanded thou shouldst not eate,* Gen 1

Policie VIII.

Trust not an Offendour who hath played false with you.

TRust not an Offendour too much that hath played false with you, especially if any thing of yours lie open to advantage, for by that you put an occasion into his hands to betray you, and you halfe perswade him to that, you would not have him to doe.

Thus,

God after Adam *had sinned, drove him out, Least hee put forth his hand, sayes hee, and take also of the Tree of Life,* Gen. 3. 22, 24.

POLICIE IX.

Envy the mother of Miſchiefe.

AMong Rivals and Competitours of deſert, doe not publiſh your grace and acceptance which you finde with others, it excites and ſtirres to emulation, and it is a daring your adverſary to doe you miſchiefe, and even a ſpreading of Colours, and of flouriſhing in the face of your Enemy.

Thus,

Cain *ſmote not* Abel *till he ſaw his Sacrifice blaze bright, And his countenance fell to ſee his Brother riſe in favour*, Gen. 4. 5.

POLICIE X.

True intelligence is neceſſary.

IN negotiations abroad it is not ſafe to venture forth where there hath beene a danger appa-

rant, till you have received true intelligence, with what safety you may goe, then you draw a lot for security, and you goe on trust with chance for successe.

Thus,

Noah *kept close to his Arke till his winged intelligencer returned with an Olive in her mouth*, Gen. 8. 11.

Policie XI.

Signes doe strengthen ones Faith.

When you would oblige one to a condition or promise, it is not amisse to procure some token for remembrance: this seals them unto performance, and at every appearing renewes an importunity, and sheds a fresh sollicit upon them.

Thus,

God set his Bow, and I will looke upon it, sayes hee, that I may remember the Covenant, Gen. 9. 11.

Poli-

POLICIE XII.

Division is the mother of confusion.

IN a Conspiracy which is discovered to you and concernes you, and may prove of dangerous consequence, consult and observe whether many bee interessed in it; if so, there is more danger; and your course is to plot a division among them, and to keepe them from being of one Language, and this is to disable and dispersse a project, and to confound the Language of a conspiracy.

Thus,

God saw that the builders of Babel were one, And he said, let us goe downe, and confound their Language, so the Lord scattered them, Gen. 11. 6, 7, 8.

POLI-

Policie XIII.

Gods promiſe and Abrahams *obedience.*

IF you deſire a bleſſing upon your ſelfe or yours, withdraw from ſuch evill ſociety as you hold any deare correſpondence with, God is ever jealous of ſuch adherence, and is ſparing till he have better demonſtration of your integrity, and will not part with a favour till you part with your engagement.

Thus,

God ſaid to Abraham, *I will bleſſe thee, but firſt ſayes hee, get thee out of this Country.* G. 12. 1, 2

Policie XIV.

Haſte makes waſte.

FEigning in ſome caſes is dangerous, and you may put your ſelfe upon a hazard by perſonating

ſonating that which you cannot bee eaſily quit of without prejudice, therefore conſider well what may follow, and doe not ſay in haſte what you would unſay upon conſideration, and ſo put your ſelfe into the curteſie of a recantation, it was *Davids* errour, I ſaid in my haſte.

Thus,

Abraham *unadviſedly bid* Sarah *ſay ſhe was his Sifter, And ſhee was then commended before* Pharaoh *and taken into* Pharaohs *houſe*, Gen. 12. 15.

POLICIE XV.

If your juſtice riſe early, Gods mercy will not be late.

IF you have any affliction or miſery upon you, diſcuſſe and enquire in your ſelfe, if ſome ſin of yours did not occaſion it; if ſo renounce it with ſpeed and repent, and if your Juſtice riſe early, Gods Mercy will not be late.

Thus,

Thus,

Pharaoh *when his House was plagued, called* Abraham *and said, What is this thou hast done unto me? and he sent him away and his wife,* Gen. 12. 18, 20.

Policie XVI.

Separation is sometimes necessary.

When you observe there will bee any discord or jarring in your neighbourhood, the best remedy is to remove: if your nearnesse bee as it were incompatible with the other, yet first looke well with what conveniency it may bee done, and doe not take your leave at one place till you be secured by another.

Thus,

Abraham's *and* Lot's *Heardsmen agreed not, and they separated one from the other, yet* Lot *lift up his*

his eyes first, and saw the Plaines of Iordan well watered, Ge. 13. 10. 11.

POLICIE XVII.

A Friend is tried in adversity.

IF you would get a blessing and respect, bee sollicitous in aiding and revenging the cause and weakenesse of the just, for in this though you saile against the streame of the World and the times, yet you become more notable and meritorious. "And "this is to doe like God him- "selfe whose Power is most eminent in the weakenesse of others.

Thus,

When Abraham *heard* Lot *was taken, he pursued and brought back him and all his goods, and the King of Sodome went out to meete him, and* Melchisedech *King of Salem blessed him,* Gen. 14. 16, 17, 18.

POLI-

POLICIE XVIII.

A speedy flight is sometimes needfull.

IN avoidance of Dangers either spirituall or civill, observe quicknesse and speed in dispatch, foresight of the way you are to take, election of your refuge, so you shall not be overtaken by the perill, nor unprovided of security.

Thus,

Lot *saw the conveniency of Zoar and escaped thither, and the Angels hastened him, and while he lingred, they laid hands upon him*, Gen. 19.22.

POLICIE XIX.

To attaine a new favour by illustrating favours received.

WHen you petition a new favour, first illustrate and magnifie your favours received, and

and then the pretences for this you desire, yet extenuate it smoothly too, onely report the advantages it may bring you, for the advantages which appeare, will move such as respect you to bestow it, and the lesse it appeares to bestow it the sooner and more easily.

Thus,

When Lot *petitioned God, hee would give him Zoar for his refuge: behold sayes he, thou hast magnified thy mercy to me in saving my life, behold this city is neare to flie unto, and it is a little one,* Gen. 19.19.

POLICIE XX.

Unlawfull kindenesse dangerous.

THere is nothing lost in suspecting unlawfull kindenesse; for let the pretence bee never so faire, the meanes is wicked and

and no good issue can attend it, and hee that is taken and transported thus, is blinde in the colours of Good and Evill.

Thus,

Lot *did unwisely, not to bee jealous over his Daughters respect and familiarity, when they made him drinke wine,* Gen. 19.35.

Policie XXI.

Wisedome to conceale ones hatred.

WHere there is a Passion of Envy and emulation which cannot bee easily extinguished, it is wisedome for the party to conceale it, especially there, where there is any engagement or dependancy to oblige you: he that shewes himselfe too openly an enemy to an other, is not his owne friend.

Thus,

Thus,

Hagars *Sonne did foolishly, for* Sarah *saw the Sonne of this Bondwoman mocking, wherefore she said unto* Abraham, *Cast out this Bondwoman and her Sonne,* G.21.9.10.

POLICIE XXII.

The triall of a Friend is necessary.

WHere there is a desire in any to oblige or binde you to faire conditions, discusse with your selfe, his former behaviours, and if you finde any thing hath beene done prejudiciall, demand the intent of that, and then you may contract or forbeare, with more certainty and confidence, for hee takes up meanings but rashly and ignorantly, that will not stay till the Authour expound and interpret himselfe.

Thus,

When Abimelech *sollicited* Abraham

braham *for an oeth and promiſe of kindneſſe, I will ſweare (ſayes he) yet hee remembred him of the Well of water his ſervants tooke violently away, but* Abimelech *ſaid, I wot not,* Gen. 21. 23. 4. 5.

POLICIE XXIII.

The triall of a friends faithfulneſſe by pretending the hazard of ſomething he endeares.

IF there bee any whom you have a defire to continue in your counſels and affaires, and have proved your ſelfe beneficiall to him, you ſhall doe well to try him, with pretence of the hazard of ſomething hee endeares, and which you have conferred; if hee part with it freely, it may confirme, he reſpects you more than your curteſie.

Thus,

Thus,

God would try Abrahams *faith and obedience with commanding him to sacrifice his Sonne, Take now thy Sonne whom thou loveſt, ſayes God, and offer him, and* Abraham *roſe up early, &c.* G. 22. 2, 3.

POLICIE XXIV.

The behaviour of a Stranger.

IF you would be made partaker of any franchiſes and priviledges where you come as a Stranger to inhabit, uſe all ſweetneſſe of demeanour, and that will ſpeake for you well to their diſpoſitions; and though you bee a Stranger in your arrivall, yet bee a familiar in your behaviour, the way to obtaine a freedome amongſt them is to bee free with them.

Thus,

Thus,

Abraham *said, I am a sojourner and bowed himselfe to the People of the Land, and required a burying place, and they offered the choice of their Sepulchres,* Gen. 23.4,7,6.

Policie XXV.

Gods hand at his Pasport.

When you have favours to request of any, that are inclined religiously, and with whom you have credit, you may advance and further your Designe, with relating how farre you have observed Gods hand, in moving to it, or any other such like circumstance worth observation: hee that wooes thus, makes GOD his Spokesman, and is sure to speed well with the religiously affected, and hee shall never bee turned backe on his way, that can shew Gods hand at his pasport.

Thus,

Thus,

Eleezer *perswaded* Rebecca *and her friends, with the story and concurrence of all the passages, how God had blessed him in his journey and Signe. So they answered, The thing is of the Lord, behold* Rebecca *is before thee,* Gen.24.48, 49,50,51.

POLICIE XXVI.

Wisedome in taking advantage.

WHen you observe inclinations and desires in others to fulfill and grant your desires, deferre not the sollicit, for imaginations will revolt, and the first heate you raise by your avenues and addresses will coole, and like an impression upon water or sand, soone vanish and bee blowne out.

Thus,

Eleezer *did wisely in taking the present*

present advantages, Hinder mee not (sayes hee) since the Lord hath prospered my way, send mee away, Gen.24.56.

POLICIE XXVII.

The right demeanour of an enterview.

In winning and obtaining reputation there must be punctuall care had of the first demeanours and behaviours upon your enterviewes, it is fit to let things bee well cemented and glewed, before you bee bold in experiments of carriage.

Thus,

Rebecca *when shee saw* Isaak *at distance, made ready her vaile and covered her selfe,* Gen.24.65.

POLICIE XXVIII.

How to dispose of children of divers wives and beds.

IN Families and houses where Children are not uterine and borne of the same Parents, the best course is to divide them and dispose them to distances, for it is rare if there bee not disagreements and differences,

—*fratrum quos gratia rara est,*

For heere is a pretty contradiction made good, the neerest are often at most distance, and there is most difference amongst those that are most alike.

Thus,

Thus unto the Sonnes of the Concubine which Abraham *had, he gave gifts, and sent them away from* Isaak *his Sonne,* Gen. 25. 6.

Policie XXIX.

Advantages may bee advanced by time or opportunity.

SOme advantages are best advanced by times and opportunities of present necessity, opposing the supply, yet these you deale thus with would bee *Esaus* such whom their wicked and desperate improvidence hastens to the bargaine, and then it is no neglecting, God may intend to make their Birthright yours.

Thus,

Jacob *saw* Esau *hungry for his pottage, and he would not part with them without the Birthright. Sell mee this day (sayes hee) thy Birthright*, Gen. 25. 31.

POLICIE XXX.

Dissimulation hath much unsafety.

DIssimulation is the worst policy; and besides the unlawfulnesse, it hath unsafety, it requires too much punctuall caution, to preserve it undiscovered, and the paines you take to betray by dissembling, even betraies Dissimulation; a secret behaviour in businesse does well, or an open confidence and a kinde of resolute profession, carry your light either in a darke or a cleare lanthorne.

Thus,

Thus when Isaak *dissembled and said* Rebecca *was his Sister, the King looked out at the window, and behold* Isaak *was sporting with* Rebecca *his wife*, Gen. 26. 7, 8.

POLICIE XXXI.

The congediry of great ones.

THey that would preſerve their own honors, fortunes, and preſcription of State, without ſtain, depredation, and danger of competition, muſt labour the remove of thoſe which grow up to them, trees which ſtand thicke and cloſe hinder the flouriſhings and ſpreadings of each other, yet there muſt bee an uprightneſſe in ſuch proceeding, as there will be an irregular motion.

Thus,

Abimelech *an heathen did wiſely in this act though the circumſtances were wicked, when hee ſaw* Iſaak *was ſtrong and grew very great, Goe from me (ſayes he) thou art mightier than we,* G. 26, 13. 16.

POLICIE XXXII.

To be jealous of his enemy comming to treat with him.

WHen your enemy or adversary would come into favour and correspondence againe, bee jealous and suspitious over his pretences, till you have some solid occasion for faith and credulity: hee that takes his enemies first word, is soone entreated to betray himselfe.

Thus,

Isaak (*when* Abimelech *and his Captaines would beginne Covenant againe*) *enquired, Wherefore come yee to mee seeing you hate mee, and send me away from you,* Ge.26.27.

POLICIE XXXIII.

Curtesie is a preamble to love.

THey that would enfavour themselves for the advantage of any businesse, must shew

themſelves affable, ſmoothe, and curteous, all ſuch demeanour prepares an opinion for them in the parties they aime at, hee that ſets his net betimes, may expect a fuller draught than he that fiſhes later.

Thus,

Jacob *having a Deſigne for living with* Laban, *and ſeeing his Daughter come forth to water Sheepe, hee went and rolled backe the ſtone, and watered the flocke, and kiſſed* Rachel, Gen. 29. 10, 11

POLICIE XXXIV.

Credulity is often diſparageable.

BE not too credulous in the faith of any in an action or diſpatch of conſequence, but enquire into the truth of the performance, eſpecially if the party be ſuch as you have had no long nor ſufficient experiment on, for elſe you put your ſelfe in danger of

of being deceived, and of repenting *Quando mutare non erit integrum.*

Thus,

Jacob *trusting* Laban *to give him* Rachel *to bed, in the morning behold it was* Leah, Gen. 29. 25.

POLICIE XXXV.

A divine Policy to forbeare emulation.

IT is a divine Policy if you would procure a blessing or divert an affliction, to forbeare emulation or envy of the good of others, for God sees no fitnesse in you for any good, while you cast an evill eye upon the good of another.

Thus,

Rachel *erred while she hated* Leah, *for God saw that* Leah *was hated, and hee opened her wombe, but* Rachel *was barren,* G. 29. 31.

POLICIE XXXVI

How to effect actions or businesses.

IF you cannot be a single party and effectour of the businesse or action you desire to succeed, then intereſſe your ſelfe as much and as cloſe as you may, that you may be the better pretender, and that at leaſt a ſhare of it, may ſtand beholden to you.

Thus,

Thus when Rachel *ſaw ſhe had no children to* Jacob, *behold ſayes ſhe, my maide* Bilhah, *goe in to her, and ſhee ſhall beare upon my knees, that I alſo may have children,* Gen. 30.3.

POLICIE XXXVII.

To take advantage of time, things, and places.

IN gifts which you doe not intend to beſtow freely and *gratis*, looke out what honeſt circum-

cumstance may benefit you, and have respect there, and then stand at tearmes with the desire you see fervent: this is to put off ware at the best hand, hee is a cunning Tradesman that knowes how to raise his rate in a quicke Market.

Thus,

Leah *would not part with her Mandrakes to* Rachel, *but thus,* Jacob *shall lie with thee to night,* Gen.30.13,14.

Policie XXXVIII.

To make much of hopefull advantage.

When you observe any hopefull advantages make much of them, and doe not foregoe them lightly, such are not alwayes neare you, nor concomitant: he that lets his fish escape into the water, may cast forth his net often, and not draw them againe.

Thus,

Laban *did well when hee said to* Jacob, *tarry, for I have learned by experience, that the Lord hath blessed me for thy sake*, Gen. 30.27.

POLICIE XXXIX.

To quicken the memory of forepast service.

WHen you deale with some you have beene gratious and kinde towards, make a smoothe and faire though slender and sleight relation of what favours have passed, which being done upon just and fit occasion, and not with too plaine inculcation, cannot savour of upbraiding, but onely of a desire to bring the other in memory of his engagement, and to quicken his future faith in your cause.

Thus,

Jacob *told* Laban, *This twenty yeares*

yeares have I beene with thee, thy Ewes and thy she-goates have not cast their young, &c. Gen.31.38.

POLICIE XL.

What to discover, what to conceale.

IN matter of contract it is not requisite to discover all the benefit, you know may redound, but to reserve your knowledge, God who is all wisedome doth not reveale himselfe all; though he dwell in light, yet that Light is inaccessable: it is wisedome to have something still inaccessable to others.

Thus,

Jacob *bargained with* Laban *for the spotted Lambs, not discovering the issue of the designe,* Gen. 30.32.

POLI-

Policie XLI.

How to remove from those that feare you or you feare.

WHen you see your selfe growne great and famous to the emulation of any you feare remove from their violence, if not by distance, by some other way, which may supply that, and this is to cleare your enemies eye of the mote which offends him.

Thus,

Jacob *by Gods appointment removed, when he beheld the countenance of* Laban *not towards him as before*, Gen. 31. 2.

Policie XLII.

To communicate with those that are neare in relation to us.

IN businesse of great or notable change which concernes your selfe, deliberate and communicate

cate it to those that are neareſt to you in reſpects and relation, their neareneſſe obliges their faithfulneſſe, and though their advices may bee but weake, yet your owne thoughts laid open, may thus bee better conſidered on, and beſides they may let fall and interpoſe ſomething, which may advance to an adjutory or engine of aide.

Thus,

Jacob *when hee was meditating upon his departure from* Laban, *ſent and called* Rachel *and* Leah, *and told them, your fathers countenance is not towards mee, and they anſwered, whatſoever God hath ſaid unto thee, doe*, Gen. 31. 4. 16.

POLICIE XLIII.

He may erre in the manner, who erreth not in the matter.

BE not too ſecret and ſolitary in thoſe actions which receive no great prejudice by their publike

publike execution, for their ſtolne and cloſe effecting may bee occaſion of ſuſpition and jealouſie of that, of which perhaps in their owne nature, they are not guilty, for hee that is ſecret with too much adoe, betrayes even an openneſſe to that endeavour to ſecrecy.

Thus,

Jacob *becauſe hee went in ſuch ſecret preparation from* Laban, *gave him occaſion of purſuite, and* Laban *overtooke him and ſaid, What haſt thou done that thou haſt ſtolne away unawares?* Ge.31.36.

POLICIE XLIV.

Suſpicion keepes awake to prepare for Security.

IN inevident and doubtfull occaſions, ever doubt and ſuſpect, for ſuſpition keepes you awake to prepare and project for moſt ſecurity and ſafety: he that lets

lets confidence and preſumption ſhut his eyes, knowes not how to looke about him in a danger.

Thus,

Jacob *when hee was to meete* Eſau, *whoſe wrath hee ſuſpected, divided his People and Flockes, and ſaid, If* Eſau *come to the one and ſmite it, the other ſhall eſcape,* Gen. 32.7,8.

POLICIE XLV.

Humble words and preſents may appeaſe a mans anger.

TOwards thoſe of whoſe faith and friendſhip, you are not aſſured, uſe all faire entreaty and demeanure of curteſie, and ſo either charme them into ſincerity of that they profeſſe, or cheriſh them with ſuch like behaviours as their own, and thus you ſpeake to them in their Language, and like a faire dealing Merchant trade with them by way of Exchange.

Thus,

Thus,

When Jacob *was going towards* Esau, *he sent presents, and told his servants, they should say, They bee thy servant* Jacobs, *it is a present sent unto my Lord* Esau, G.32.17.

POLICIE XLVI.

Not to suffer any thing we esteeme to be too publicke.

SUffer not any thing of quality you esteeme too publike and ambulatory in the presence of great Persons, for if they cast an eye of delight upon it, you cannot so freely and resolutely deny their solicit and importunity, and it is as if you should bring forth your picture of waxe before the Sunne, who whiles he lookes on it, melts it from your owne hand.

Thus,

When Dinah *walked too openly among*

among the Daughters of the Land: Shechem *the Prince of the Country tooke her,* Gen. 33. 2.

POLICIE XLVII.

'Tis folly to cry, Non putavi.

WHen any one with whom you have had slender correspondence and transaction would bee contracting and covenanting, bee first inquisitive into the engagements they propose, how farre they may prove incongruous and inconvenient to you, it is a folly to say, *non putavi.*

Thus,

Thus Shechem *and his Father were too unadvised, when they yeelded to circumcise the Males of their city, and so betray them to the sword of* Jacobs *Sonnes,* Gen. 34. 18. 25.

POLICIE XLVIII.

Use favour with secrecy for feare of envy.

WHen you have grace and favour with any, use it with secrecy, and not too much ostentation, least you make worke for your adversary to undermine you: hee that shewes his wealth to his enemy, is the cause of his owne pillage.

Thus,

Thus because Joseph *wore a parti-coloured coate, the apparant livery of his fathers love, therefore ay his Brethren, Come let us slay him*, Gen. 37. 3. 20.

POLICIE XLIX.

Innocency without prudence is hurtfull.

WHen you are to present your selfe to a party or faction, where you are envied and ma-

maligned, forecast and thinke, what may bee plotted and contrived against you, and how farre it may injure you, and what you have that lies naked and exposed to the danger, this is to consider and thinke your selfe into security.

Thus,

Joseph *might have prevented his present misery, had hee thought before of his brethrens envy, and the danger in his single approach,* Gen. 37.18.

Policie I.

Take earnest of an action you suspect.

IF you suspect the performance of a promise, worke them obliged by some speciall engagement and pawne, this is to imitate a performance, and take an earnest of an action.

Thus,

Thus,

Thamar *to binde* Judah *to the remembrance of the covenant ſaid, Give mee thy ſignet, and bracelets, and thy ſtaffe,* Gen. 38. 18.

POLICIE LI.

Not to advance a thing in expectation without triall.

BE not too raſh in entertaining opinion by any publike profeſſion or open proteſtation, and by advancing any thing in your expectation without triall, leaſt you ſacrifice your judgement and election to errour and repentance, barely approve, till a full experiment command your aſſent. God himſelfe is famous for his will of approbation. *Voluntas approbationis & efficientia.*

Thus,

The Midwife ſeeing one of Thamars *children to offer firſt into the world,*

world, bindes rashly a scarlet thred to it for the first borne, but he drew backe, and his Brother came out, Gen.38.28,29.

POLICIE LII.

How to avoide the importunity of Sutors.

IF you would avoide all drawing into bad engagements and obligations, avoide the importunities of others, and doe not farme out your eares to the

——*Mollissima tempora fandi,*

the soft times and opportunities of impression: your stay and attention encourages sollicit, and when you come so neare to the words of any, it is hard to keepe at distance with his request.

Thus,

Joseph *when he was sollicited by by his mistris day by day, hearkned not unto her,* Gen.39.10.

POLI-

POLICIE LIII.

An adversary may rend a skirt of advantage.

WHen you thinke you lie open to occasion and exceptions, bee cautelous and frugall of your selfe, least your adversary rend a skirt of advantage from you.

Thus,

Joseph *with being in opportunity of place with his Mistris scatters a piece of his Garment to her curtesie, and she shewes it for her owne purpose, He left his Garment with me and fled,* Gen. 39. 18.

POLICIE LIV.

How to attaine honourable imployments.

IF you finde your selfe successefull and prospering in attempts and dispatches, shew your selfe abroad

abroad in other busineſſe, and being once obſerved to bee lucky and fortunate, the reports and fame will bring you home honourable emploiments.

Thus,

Joſeph *wrought himſelfe into grace, The Keeper of the Priſon looked not to any thing, becauſe the Lord was with him, and that which he did the Lord made it proſper,* Gen. 39. 23.

POLICIE LV.

How a man may recommend himſelfe.

WHen you have done a thing which hath gained you favour or honour in the eyes of any, make uſe of it, as it may prove advantagious to you, elſe you neglect the opportunity and become guilty of Chriſts complaint, How often would I, but yee would not?

Thus,

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An adversary may rend a skirt of advantage.

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abroad in other businesse, and being once observed to bee lucky and fortunate, the reports and fame will bring you home honourable emploiments.

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Joseph *wrought himselfe into grace, The Keeper of the Prison looked not to any thing, because the Lord was with him, and that which he did the Lord made it prosper,* Gen. 39. 23.

POLICIE LV.

How a man may recommend himselfe.

WHen you have done a thing which hath gained you favour or honour in the eyes of any, make use of it, as it may prove advantagious to you, else you neglect the opportunity and become guilty of Christs complaint, How often would I, but yee would not?

Thus,

Thus,

When Joseph *had told* Pharaohs *Butler the interpretation of his dreame, and saw that hee pleased him, Thinke on mee, sayes he, when it shall be well with thee,* G.40.14.

Policie LVII.

A Sheepe in Wolves cloathing.

IF you would not have any to presume or grow insolent upon your favours, bestow them without taking much notice, in a kinde of neglect and inadvertency, or else in pretence of indignation, which thing a witty dissembling will much helpe, and this is to bee a friend in the person of an adversary, and to bee a Sheepe in Wolves cloathing.

Thus,

Joseph *spoke roughly to his Brethren and kept them in Prison, and they interpreted it harshnesse, which was*

was his love to detaine them. And he puts their money in their sackes, yet so as they wonder how it came, Gen. 42. 17, 19, 24, 25.

POLICIE LVIII.

A friend in the person of an enemy.

IN discovery of a busines which containes in it any thing of eminent immutation or change, bee circumstantiall and prepare them whom the relation concernes, with passages which in their nature, may exercise and fit them. I observe the Sunne is not without the bright preamble of a Starre, and gives notice in that of a following day.

Thus,

Joseph *would tell his Brethren who hee was, but first uses them as Spies, then put devised imputations upon them, then afflicts his Father with taking away his* Benja-

min, *and then ſayes, I am* Joſeph, Gen.45.1,3.

POLICIE LIX.

Gradations neceſſary to bee obſerved.

IN thoſe relations which you feare may procure danger of Paſſion in thoſe to whom it is imparted; firſt apologize for the qualification, and let your preface be ſuch, as may diminiſh the occaſion of Paſſion: and this is to caſt on water, before you kindle the fire.

Thus,

Joſeph *fearing that his Brethren might grow afraid upon the diſcovery beginnes, Be not grieved nor angry with your ſelves, that yee ſold me hither,* Gen.45.5.

POLICIE LX.

Not to bee too credulous in matters unexpected.

IN businesse of wonder and unexpected event bee not too credulous, till there bee testimony sufficient to convince your faith: it is healthfull for any to rise up early and betimes, but to faith and credulity.

Thus,

Jacob *was not confident of the newes his Sonnes told of* Joseph *till hee saw the waggons which* Joseph *had sent to carry him*, Gen. 45,26,27.

POLICIE LXI.

Humble words doe humble the heart.

WHen there is a remove of any thing, which hath beene cause of the continu-

ance of ſome favours to you, renew your obligation with the beſt and moſt ſeaſonable circumſtance you have, and this is Phenix like, when one advantage is quickened out of the aſhes of another.

Thus,

Joſephs *Brethren fearing when their Father was dead, Joſeph might change towards them, fell downe at his feet, and ſaid, Wee be thy Servants*, Gen. 50. 18.

Policie LXII.

Pharaoh *delt cruelly with Strangers.*

IF any aliens or forraigners multiply and grow numerous and potent beſides you, you may have a vigilant eye upon them, though you need not goe ſo farre as *Pharaoh* did, to afflict them; it is a pretty cunning to looke to your

your selfe, with having your eyes upon others.

Thus,

Pharaoh *did wisely in saying, Behold the People of Israel, but too cruelly in saying, Let us deale wisely with them least they multiply*, Exod. 1. 9. 10.

POLICIE LXIII.

Opportunity is a necessary Servant.

IF you desire to bee entertained in some occasion, waite not at too much distance, but study to be opportunely, (but let it seeme) accidentally present, this is to fall into the lap of imployment while it lies spread.

Thus,

When the Sister had a desire to interpose her selfe in any thing which might happen to the childe Moses, *She stood a farre off, yet so as to wit what was done*, Ex. 2. 4.

Policie LXIV.

Curteſie requited with curteſie.

IF you would obtaine courteſie and favour, ſhew your ſelfe firſt eminent in the like reſpects, and they will invite a returne of their like, and as quoy favours bring home more of their kinde to you.

Thus,

Moſes *in curteſie aided* Midians *daughter againſt the Shepheards and drew them water for their flocke. and* Midian *ſaid, Where is he? Call him that hee may eate bread,* Ex.2.19:20.

Policie LXV.

Refreſh mens faintings for your profit.

WHen you finde you have benefit by the induſtry and labour of auy, have reſpect to ſupply and refreſh their faintings

tings and decaies, for what goes from you thus, issues but like a vapour from the earth, to fall backe upon you with advantage.

Thus,

The People got Victory as long as Moses *hands were lift up when they were heavy, they tooke a stone and put it under him, and* Aaron *and* Hur *stayed up his hands,* Ex. 17. 12.

POLICIE LXVI.

Wisedome to comfort as much as we can.

IN great complaints and murmurings of People by reason of grievances, it is wisdome if you cannot supply their desires, yet to solace and comfort and addulce their afflictions, which act is a degree of redresse to the misery.

Thus,

When the people grieved for the

bitterneſſe of the waters of Marah, though Moſes *could not bring them to other Fountaines and ſtreames, yet caſt in a tree into the waters and made them ſweet*, Ex. 15.25.

POLICIE LXVI.

Secreſie the onely requiſite in managing deſignes.

IN the carriage of Deſignes, cloſeneſſe and ſecrecy are the onely requiſites, for you ſhould have the light of a project, like a tapour in a darke lanthorne, that it may not ſhed a beame, through any chincke of report to betray it ſelfe to ſuſpition, and diſcovery, but onely ſhine to your ſelfe and your complotters.

Thus,

God ſet the Pillar which was in the Deſart betwixt the Iſraelites and the Egyptians, And it was a Cloud and darkneſſe to them, but gave light to thoſe, Ex. 14.20.

POLI-

POLICIE LXVIII.

Remoras to hinder your Enemies Designes.

IF you suspect or know your adversary hath a plot upon you, let your first care be to retard and stay the speed of it, and inject a delay to it, till you have time to disperse and defeat it more compleatly, these are commaes and halfe periods to his proceedings, and this bringing in of a parenthesis of your owne Designes, puts his project about till you gaine ground on him.

Thus;

God when he saw the chariots of Pharaoh *in such haste to pursue the Israelites, tooke off their chariot wheeles that they drave them heavily,* Ex. 14. 24, 25.

Policie LXIX.

Gods wisedome in leading his people

When you have any instruments or agents whom you imploy in businesse of something harsh consequence, and that you suspect their zeales and service in the cause, if they should finde it unsavory or vexing, lead them downe the most faire and even pathes you can project, and keepe the worst of it from sight, and thus like *Japhet* you draw a garment betwixt the eye and the nakednesse.

Thus,

When God brought the people from Egypt, he would not lead them through the Land of the Philistines, least, sayes he, peradventure the people repent when they see warre, Ex. 13. 17.

POLICIE LXX.

Princes are to have under-magistrates to helpe and ease them.

FOr a Ruler or Statesman or a Grandee of businesse, it is the best both in regard of their owne particular ease, and the more expedite dispatch of businesse, and more methodicall forme of proceeding to dispose of petty imploiments, to assistants and surrogates, and this is as if others should put their shoulders to the weight of your businesse.

Thus,

Jethro Moses *Father in Law advised, when he saw him sit Iudge alone, in such a throng of businesse, Thou wilt surely weare away, for this thing is too heavy for thee, thou art not able to performe it thy selfe alone,* Ex. 18. 13. 21.

POLI-

Policie LXXI.

Superiours are not to be long absent from their People.

BE not too long out of presence where your authority is awfull, necessary, and honoured, for there may soone follow a revolt upon your with-drawing; like the Aire, which if the Sunne with-draw the light and influence, fals from the allegiance it bore to brightnesse, into obscurity and darkenesse.

Thus,

When Moses *was absent from the People, and was in the Mount, they said, Make us gods, for this* Moses *we know not what is become of him*, Ex. 32. 1, 2.

POLICIE LXXII.

How to behave ones selfe to his guest.

AT times of great invitations and solemnities, when many are called to your table, it is in you to shew your selfe sweet and gracious, and to present your selfe with a cleare face, that your lookes may bee the Chrystall to your disposition; it is a sinne against hospitality to open your doores and shut up your countenance, *Habere ostium apertum, vultum clausum*, when thou hast done all thy office, take thy place that thou maist bee merry with them, *Eccl.* 32. 2.

Thus,

God appeared to the people, from a place, as it had beene the body of Heaven, in his clearenesse, and the people saw God, sayes the verse, and did eate and drinke, Ex. 24 10, 11.

POLI-

Policie LXXIII.

What is the best posture for greatnesse to walke in.

HUmility is the best posture for greatnesse and honour to walke in, and the more neare you are to your inferiour, the more deare and applauded: therefore to doe this, let not your height and greatnesse alwayes appeare, but sometimes shrowded in obscurity; Starres twinkle most in their greatest height.

Thus,

The Mount was a good example, For the Glory of the Lord abode on it, and yet a Cloud covered it sixe dayes, Ex. 24. 16.

POLICIE LXXIV.

Princes when they should appeare terrible.

MAgistrates and Princes in place and occasion, should appeare awfull and terrible, offences are often put out of countenance and confidence, when the eyes of Justice shoote lightening and revenge in the face of them.

Thus,

In the eyes of the Children of Israel, the sight of the Glory of the Lord was like devouring Fire, on the top of the Mount, Ex. 24. 17.

POLICIE LXXV.

Princes in their absence are to substitute fit persons in their places.

IF you bee in authority and by chance importuned to remove, be wise in the disposing and packing

king up your affaires; I meane, leave not things disordered and confused, but doe as God did with *Moses*, take part of your spirit of authority and put it upon some that are resident.

Thus,

When Moses *was called from the people into the Mount, hee said* Aaron *and* Hur *are with you, if any man have any matters to doe,* Ex.24.14.

POLICIE LXXVI.

To send good intelligence abroad.

IN the charge and advise for intelligence, be very acurate and punctuall, and the relations which are returned accordingly shall doe your Designe more service; Balles come backe as they are racketted from you.

Thus,

When Moses *sent out his Spies for*

for Canaan, See (sayes hee) the land and the people, whether they be strong or weake, few or many, what cities they dwell in, whether in tents or strong holds, Numb. 1. 18, 19.

POLICIE LXXVII.

How to becalme a mutiny.

IN any commotion or mutiny labour to becalme it, with faire deprecations and plausible reasons which may superinduce a contrary opinion to that they are perswaded on; this is to stroke a fury, and fawne upon a frowne, and smile a discontent into favour.

Thus,

When the people mutined because of the false report, Moses *and* Aaron *fell downe upon their faces before all the Assembly, saying, the Land is an exceeding good Land,* Numb. 14. 5. 7.

POLI-

POLICIE LXXVIII.

Innovation dangerous.

FAll not into any humour of Innovation or Change too ſuddenly, neither recant from any thing, you intereſt your ſelfe in, too inconſiderately; in theſe actions, let your motion bee like the ſhadow upon *Ahaz* Diall, and goe backe by degrees.

Thus,

When God pretended hee would smite the people that instant for murmuring, and make a greater Nation, Moſes *perſwaded him the action would bee ſcandalous to the Heathen, the Nations will ſpeake, &c.* Numb. 14, 15.

POLI-

POLICIE LXXIX.

Discontent a kind of pluriſie which muſt be ſpeedily remedied.

IN univerſall murmurings and mutinies, labour the remedy, and ſupply without delay, common people are ſuddaine and impatient in their paſſions, and their diſcontent is a kinde of Pluriſie, which muſt have ſpeedy redreſſe, or the diſeaſe is mortall.

Thus,

When the people complained in the Deſart for water, Moſes *and* Aaron *without ſtay went and fell downe on their faces to God, and he bid them, Strike the Rocke for water,* Numb.20.6.11.

Policie LXXX.

How to behave ones selfe in a strange Country.

When you are to make use of any thing, whereanother hath property, seeke to contract faire quarter, for your present advantage, and let your arguments for persuasion bee pertinent, and materiall, and inducing; hee that rides other circuits for execution of his designe, is out of his way, or else goes a farther way about.

Thus,

Moses *being to passe by the king of Edom, sent to him, saying, God hath heard our voice and brought us from Egypt, let us passe through thy country, wee will not drinke of thy water, nor turne to the right hand nor left,* Numb. 20. 16, 17.

POLICIE LXXXI.

Places of Authority not to be long vacant.

WHen Places of Authority are likely to bee vacant, bee ready in project with a successour, long inter-reynums or interstices in goverment is the Winter and ill Season of a State, where the nights are long, and the dayes short.

Thus,

Aaron *being ready to die,* Moses *even then tooke* Eleazar *and stripped* Aaron *of his garment and put them upon* Eleazar *his Sonne,* Numb.20.28.

POLICIE LXXXII.

Praises and promises great inducements.

IF you would prevaile with any for some experiments of the faculty

culty they excell in, you may induce themby promiſes, and advancing the report of their skill and ability, and this is a kind of tuning an inſtrument for your hand, or with *Moſes*, a blowing into the Silver Trumpet to make it ſound.

Thus,

Balak *though a wicked Prince did well in his act upon* Balaam, *he ſent him rewards, and Come now ſayes hee, for I wote, he whom thou bleſſeſt is bleſſed,* Numb. 22.6.7.

Policie LXXXIII.

Apply thy ſelfe to God on a deſigne for ſucceſſe.

I know no better Policy in the preface or entrance upon a deſigne, then to apply your ſelfe to God, for ſucceſſe and direction, or for declining your heart from it if it be not convenient; This is to goe to the firſt Mover for a motion.

Thus,

Thus,

Wicked Balaam *was imitable in this action, Tarry ye, sayes he, that I may know what the Lord will say,* Numb.22.19.

POLICIE LXXXIV.

A threefold cord is not easily broken

HE that would draw any into assistance or other complot, shall obtaine soonest by offers of interest in the cause, and by propounding such respects, as you thinke may sute the disposition of the parties or agents, and by solliciting, by persons of fame and quality; and such a threefold cord is not easily broken.

Thus,

The methode of Balaks *policy, was good and sound, for hee sent to* Balaam *Princes more honourable, with this Language, I will promote thee,* Numb.22.15,17.

POLI-

POLICIE LXXXV.

Not to be too importunate.

IF you obſerve any obſtruction, or averſeneſſe, or ſtopping in your buſineſſe, preſſe not forward with too much violence, but take time, to ſpruce the feathers of your induſtry, that you may flie more roundly to the marke.

Thus,

Balaam *did unwiſely to ſpurre on his Aſſe, when his Aſſe made a ſtand, for the Angell ſaid, I went out to withſtand thee, and had ſhee not turned, I had ſlaine thee*, Numb. 22.32,33.

POLICIE LXXXVI.

Severall wayes to be tried in a buſineſſe.

IN the thing you would have to ſucceed, make triall of all the ſeverall advantages you ſee open, for

for there are more wayes than one into a City, and some Posternes may be open, though the foregates be shut.

Thus,

Balak *(had his action beene lawfull) tooke a wise course, for he said to the Prophet, Come I pray thee unto another place,* Num. 23.13,27

POLICIE LXXXVII.

Publique grace is to be shewne unto Successours.

IF you would have your successour inherit your eminency and respect after you, derive to him betimes some publique grace which may bee a kinde of initiation or pre-instalment, these whom wee would have members of a Visible Church, we baptize and dip.

Thus,

Moses *before he died tooke* Joshua,

shua, *and laid his hand upon him, and set him before* Eleazar *the Priest, and before all the Congregation, and gave him a charge in their sight*, Numb. 27. 18, 19.

POLICIE LXXXVIII.

Dangerous to follow the counsell of of an Enemy.

IF you be upon the heights and battlement of honour or fame, and envied, suspect any that would draw you to partake of their iniquities, with pretence of society, or privilege of familiarity, or other allurement, for there is no practice so devillish as that, for when envy sees you seated in security, and that you are even shot-free and enchanted in a blessed condition, she knowes there is no way to make you forfeit that eminency sooner than by betraying you to sinne; hee that would have another condemned with himselfe, must draw

draw him first into the same guilt.

Thus,

The Children of Israel, through the counsell of Balaam *committed trespasse against the Lord in the matter of* Peor, *and there was a Plague among the Congregation of the Lord,* Numb.31.16.

POLICIE LXXXIX.

Memorials to be made of good successes.

IF you would preserve the memory of any attempt or successe, raise such memorials as may traduce an impression to posterity, and bee a kinde of register to the action.

Thus,

Joshuah *charged the people to beare twelve stones out of Jordan, and to set them up, saying, That this may bee a Signe among you,* Josh.4.6,8.

Policie XC.

When to make conditions with advantage.

When you have any at advantage, consider well, and make your owne faire termes and doe not omit and fall afterwards into the complaint of *Ieb*, *Oh that I were as in moneths past.*

Thus,

Rahab *delt wisely with the spies, for while they were in her power, shee said, Sweare unto me that you will also shew kindnesse to my fathers house,* Josh. 2. 12.

Policie XCI.

When and what Spies are to be sent abroad.

When you are to make any onset in a businesse of of Controversie, send out some observation to espy, and bring you

you intelligence, how your adversary continues, and in what forme of resolution, for GOD often beginnes the successe at home in their owne hearts, either by feare or resolution.

Thus,

Joshua *sent out Spies, who returned with this, Truly the Lord hath delivered them into our hands, for all the Inhabitants doe faint because of us,* Josh.2.1.14.

POLICIE XCII.

Remember God and his Covenant in affliction.

IT is divine wisedome in any time when affliction is heavy and grievous, to remember God of his Covenant, hee hath made with his, and to enter a new Covenant of Sacrament with him; this is to strike a new bargaine for a blessing.

Thus,

When Joshua *had done circumcumcising the people, This day sayes God, I have rolled away the reproach from Israel,* Josh. 5. 8, 9.

Policie XCIII.

A bright Sunne in a Winter morning.

IN the most faire and complementall action of your adversary, suspect the most: a bright Sunne in a Winter morning, is but a faire apology to a foule day.

Thus,

They of Jericho were vaine, when they thought Israel could doe the least harme, while they onely walked about their city, Josh. 6. 1.

POLICIE XCIV.

Examination of ones selfe in time of affliction.

WHen you observe in your proceedings any unhappy event or unusuall failing, bee inquisitive into your selfe, if some trespasse or failing with God, hath not occasioned it; hee that goes on without this care, is like a man wounded in the heate of fight, and because hee feeles not his bleeding, even faints, while he neglects to stanch it.

Thus,

When Joshua *saw the children of Israel could not stand before their Enemies, said, there is an accursed thing in the midst of thee, up, sanctifie your selves*, Josh. 7. 13.

POLICIE XCV.

A diversion is a stratagem in war.

IF you would prevaile upon your adversary in a businesse, and you thinke hee prepares too strongly to bee opposed by any force or endeavour of yours, create something which may make him some worke elsewhere, and draw part of his care and strength to it, then apply your selfe to a way, which may bee least suspected to him, and where hee may be most weake for resistance; and this is to make him retaile those forces by parcels, he intended to bring in whole upon you.

Thus,

- Joshua *sent some to lie in waite behind the city, and I and the people will approach, sayes he, till we have drawne them from the city, then yee shall rise up from the ambush, and seize upon it,* Josh. 8.4,6,7.

POLICIE XCVI.

Looke asquint in dangers.

BE not too fixt nor intent upon what is before you or in your eye, but looke asquint into your considerations and about you: dangers and assaults may come from other parts, and flow in like a Tide, where there is the greatest cracke in the wall.

Thus,

The men of Ai perisht, for they looked not backe till they saw, And behold the smoake of the city ascended, Josh. 8. 20.

POLICIE XCVII.

Not to be too credulous.

WHen your condition is such, as admits easily of advantages and stratagems which may bee plotted, bee jealous over the most honest and vertuous pre-

tences; Doe yee looke, sayes *Paul*, on things after the outward appearance?

Thus,

Joshua *was unadvised to give credit to the old bottles and shoes of the Gibeonites, and they knew too with what Nation they made a league, for the Princes said, we have sworne, now therefore wee cannot touch them*, Josh. 9. 6, 13, 19.

Policie XCVIII.

Diligence in a just proportion to Enemies flying and hidden.

IN your pursute of affaires when you have such as are unequall in their natures, yet by circumstance may prove alike; let your diligence bee in just proportion to both, like a Wheele which carries about the Spokes, and lesser pinnes with like motion; else if you dispose your selfe unequally, that where you are most remisse

remisse and negligent, may winne ground to your injury.

Thus,

When it was told Joshua *the five Kings are found in a cave, he bid rowle stones upon the mouth, yet stay not but pursue after your Enemies,* Josh. 10. 17, 18, 19.

POLICIE XCIX.

Strike the iron while it is hot.

IF you have a suite or request to make, when time and place suggests fitnesse and season, apply your selfe, it is like setting on the seale while the waxe is warme.

Thus,

When the children of Israel were dividing the Land, Caleb *comes to* Joshua, *Now give mee, sayes hee, this Mountaine whereof the Lord spake,* Josh. 14. 5. 12.

POLICIE C.

When the time is to dismisse Confederates.

THose you take into confederacy and aide with you in any attempt, and have but for temporary servants, suffer them not to depart, till you have compleatly finished, or disposed other wayes what you intend, while the Sun with his heate keepes up a vapour in the aire, it waites there upon the day, but if hee withdraw and dismisse it, so that it fall upon earth, it is not easily gathered and exhaled againe.

Thus,

Joshua *till the Israelites had won the Land, would not send away the Reubenites and their company, but then calles, And now returne yee and get yee unto your tents,* Josh. 22.1,4.

POLI-

POLICIE CI.

Ecclesiasticall persons fit for embassage in matters of Religion.

IN businesse of embassage or other convenient affaire, which concernes Religion, employ some of holy Orders and place, the presence of such ever commands reverence and respect, and it is to them, as if GOD appeared by Proxey.

Thus,

Joshua *when hee heard the Reubenites, built an Altar and suspected their Idolatry, Sent* Phineas *the Sonne of* Eleazar *the Priest, and ten Princes,* Josh. 22. 12, 13.

POLICY CII.

Not to be rash in judgement.

BE not rash to expostulate and suspect upon every rumour, least your conjecture sand surmises

ses befoole you, finding no cause for them any where extant and visible, but in your owne opinion; *Multi aliis jus peccandi suspicando fecerunt.*

Thus,

The princes of Israel hearing of the Reubenites Altar, hasten to rebuke their Idolatry, but it was, say they, Nor for Burnt-offrings, nor sacrifice, but that it might be a witnesse, Josh. 22. 14, 19, 26, 27.

POLICY CIII.

How to try those whom you suspect.

IF you would try the syncerity and faithfulnesse of any, put them upon that you suspect their faith most fraile in, and soonest perswaded by from obedience and respect; this is to spread a bait and allurement in the face of anothers vertue.

Thus,

Thus,

God seated the Israelites among the Canaanites, Take heed (sayes Joshua) *therefore to your selves,* Josh. 23. 11.

POLICY CIV.

How to contrive a memoriall.

IF you feare your distance and discontinuance may cause any privilege or relation you desire should continue in fresh title to be forgotten, contrive such a memoriall as may serve in stead of a conservatory, and this is to make signes to posterity of your meaning.

Thus,

Least there should in after times grow a strangenesse betwixt the Reubenites and the Israelites, because Jordan was betwixt them, They built an Altar for a witnesse, Josh. 22. 10, 26.

POLI-

POLICIE CV.

The way to cut off deliberations for objection.

IF you have a ſute to any with whom you thinke it difficulty to ſpeed, come upon them unexpectedly; aſuddaine ſurpriſall quickens the party you are to deale with to attention, and cuts off deliberation for objections.

Thus,

When Ehud *would have killed* Eglon *the King of Moab, and feared hee ſhould want opportunity, he turned againe haſtily and ſaid, I have a ſecret errand to thee O King*, Judg. 3. 19.

POLICIE CVI.

The way to extinguiſh a faction on tumult.

THe way to extinguiſh a faction or tumult, is to labour at

at the head or Prince of it, and if you speed there, be quicke and suddaine with the rest, and you shall succeed with more ease and dispatch; such alacrity puts distraction and astonishment into your adversaries, and your haste retards them.

Thus,

When Ehud *had slaine the King of Moab, he came suddainly downe with the Israelites and said, Follow me, the Lord hath delivered your Enemies into your hands, and slew at that time ten thousand,* Judg. 3. 27, 28.

POLICIE CVII.

To watch soberly the convenient time for an Action.

LEt not your zeale or fervency in affection to a cause, push you into any unseasonable ingagement, but soberly watch the most convenient time and season,

ſeaſon, elſe your over-runne opportunity, and ride poſte thither, where a ſlower pace would doe more ſervice.

Thus,

Gideon *would not pull downe the Altar of* Baal *by day, for hee feared his fathers houſhold and the men of the city, but hee did it by night*, Judg. 6.27.

POLICIE CVIII.

Stratagems done by night and by ſcattered forces.

IN military ſtratagems the onſet by night hath moſt advantage, and by ſcattered forces more than ſingle and intire brunts or skirmiſhes, for the darkneſſe and diſperſion cauſes an apprehenſion in your enemy, that your forces are more by the report from ſo many parts, and if your plot bee oppoſite in quality to the preſent darkneſſe, it cauſes more terrour

and

and feare, and if ſuddaine in the firſt diſcovery, it amazes the more.

Thus,

Gideon *plotted upon his Enemy, hee diſperſed his companies gave each his Trumpet, his Pitcher with a Lampe in it, and they muſt fall by night upon them, with noiſe breaking their pitchers, and crying, The ſword of God and* Gideon, Judg. 7.16,18,20,21.

POLICIE CIX.

A gentle ſoft anſwer pacifieth anger.

WHen the indignation of great perſons is kindled againſt you, meete them with ſuch language and behaviours, as may interpret and inſinuate their power; for that is ſecret incantation or charme to the ſpirits of great perſons, and it is a victory to have their power acknowledged:

ged: —*Satis est potuisse videri.*

Thus,

When the princes of Ephraim chide with Gideon *for his victory, he answered, Is not the gleanings of Ephraim, better than the vintage of Abiezer, and what am I in comparison of you? then their anger abated,* Judg. 8. 1, 2, 3.

POLICIE CX.

How to detract from ones selfe modestly.

WHen you have much attributed to you, detract from your selfe modestly and devoutly, and referre it over to divine Providence, which wise translation will bee a cause of a longer lived and more substantiall honour to you, hee that takes in God for a share shall have a surer interest himselfe.

Thus,

When Israel said to Gideon,

Rule

Rule thou over us, for thou hast delivered us, hee said, I will not rule over you, Judg.8.22,23.

POLICIE CXI.

How and when to value ones selfe.

IF any have had a poore and undervaluing conceit of you, after some happy successe in any enterprise, labour by what eminent proofe you can to convince their opinion, and exalt it, that they may in secret and with their owne bosomes recant their mistake, and entertaine more honourable thoughts of you, and this is to winne an Empire in that opinion which bore you no allegeance before.

Thus,

When the men of Succoth upbraided Gideon *with his weakenesse, he slew the two Kings of Midian, and shewed them, with behold* Zebah *and* Zalmunnah, Judg. 8.15.

POLI-

Policie CXII.

What meanes a man may use aspiring Principalities.

IF you would commend your selfe to any place of eminency and popularity, which passes by vote and suffrage, make those your friends you thinke have most sway, and use such arguments for your cause, as you conceive fit and taking with their dispositions; the vulgar like skips in full saile are blowne on their way, by the breath of the great ones and more eminent amongst them.

Thus,

When Abimelech *had a desire to raigne, hee spoke to his Mothers Brethren, That they should speake and remember, saies he, I am your bone and flesh,* Judg. 9. 12.

POLITIE CXIII.

Be not too confident upon good ſucceſſe.

BE not too confident and preſumptuous and daring upon every ſleight grace you receive, for it kindles and awakes jealouſies and feares, and cals dangers to you, and like the ſtring of a muſicall inſtrument, you tell aloud the fingers of them which touch you.

Thus,

When Gaal *was a little gracious with the men of Shechem, hee reviled the King* Abimelech, *then came* Abimelech *againſt him, and chaſed him that hee fled,* Judg. 9. 28, 40.

POLICIE CXIV.

How to behave your ſelfe toward your contemners.

IF you have beene neglected by any, and thought ſuperfluous, and after by the wheele of providence become ſuch, as you may ſtand them in place, bee difficult if they come after to ſollicit you, and ſo your behaviour ſhall bee a corrective to their former inſolence, and make you more gracious and acceptable, and in this the forme of expoſtulation, will doe you ſervice.

Thus,

When the Elders of Iſrael came to Jephtah, *hee ſaid, Did yee not hate me? and expell me? and why are yee come unto me now yee are in diſtreſſe?* Judg. 11.7.

POLICIE CXV.

How to behave your selfe to obtaine your desire.

IF you be endeared to any, and have occasion to importune them to some thing you would have effected.

First, observe when you are freshest in respect, for then the patient or friend is disposed to your hand and you need not prepare him.

Then observe to insinuate and let fall by the way, the want of affection which you shall have cause to suspect in the deniall.

This is an argument impresses deepe, because your jealousie over a true friend respects that, of which hee desires to seeme least guilty, and therefore will labour to satisfie and release you from the opinion by friendly offices.

Thus,

When Sampsons *Wife would*

know the Riddle, ſhee ſaid, Thou doeſt but hate mee, and loveſt mee not, thou haſt put forth a Riddle and haſt not told me, Judg.14.16.

POLICIE CXVI.

How you may uſe circumlatory ſpeeches.

IF you ſee one importune you to diſcover ſome materiall ſecret, eſpecially if it bee ſuch a one, as thinkes by the privilege of endearement to prevaile, dally with them by circulatory ſpeeches, runne them into a ring, and delude them merrily for their curioſity, let them obſerve you are not pleaſed they ſhould enquire by deceiving them, nor much diſpleaſed, becauſe you reject them not directly and plainyl.

Thus,

When Dalilah *was inquiſitive of* Sampſon *how hee might be bound, hee told her firſt with withes, then with*

with ropes, then with weaving his seven lockes, &c. Judg. 16.

POLICIE CXVII.

Neglect not faire advantages.

IF you can make a faire departure for your advantage or further benefit from the place or condition you are in, neglect not the opportunity, for as the Apostle sayes divinely, It were better not to have knowne the way, than knowing it to turne, &c.

Thus,

When the Priest which was in Michaes *house heard the Searchers say, Is it better for thee to bee a Priest to one mans house or to a Tribe? his heart was glad, and hee went in the middest of them*, Judg. 18. 19, 20.

POLICIE CXVIII.

Retiring is ſometimes neceſſary.

IF you have a greater and more mighty adverſary, let not your paſſion ſway you to any peremptory reſiſtance, but wiſely forbeare and keepe your ſting to your ſelfe; hee that ſhewes himſelfe fiery where his flame cannot touch, like lightening appeares onely in flaſh, but conſumes nothing.

Thus,

When Micah *ſaw they were too ſtrong for him, hee wiſely turned and went backe to his owne houſe,* Judg.18.26.

POLICIE CXIX.

How to retaine one with hoſpitality

IF you would retaine any in hoſpitality with you, deceive the time with harmeleſſe mirth and

and entertainement, which may draw their attention, from being too much awake to observe their time and season of departure, else the stay is tedious and importunes absence; hee that is spruce at this is like one that still beginnes new and fresh stories and sentences in his oration, whereby hee winnes time on his auditours.

Thus,

When the Levite and his Concubine came to their Fathers house, their Father stayed them, with Comfort your hearts, and tarry this night, and let your hearts be merry this night also, Judg. 19. 5, 6, 7, 8.

POLICY CXX.

Faire words moves more sometimes than rough threatnings.

IF you have a friend offending and peccant, you may sometimes sooner winne him to a

good converſation and amendment with faire entreaty, than ſeverity and threatning, for this laſt courſe is as it were to commit a rape in the act of reformation, the firſt is like the Fable of *Orpheus*, to make him follow you with the muſicke of your behaviour.

Thus,

When the Levites Concubine played the Whore, and went from him, her Husband went after her to ſpeake friendly to her, Judg. 19. 2,3.

POLICY CXXI.

Conſiderations in the time of mirth.

IN your times of mirth it is wiſedome before yee beginne the ſolemnity, to conſider what occaſions of errour you hazard by it, and to provide well for your ſafety, for when *David* was playing

playing on his Harpe, then *Saul* cast his Javelin at him.

Thus,

When the Daughters of Shiloh were dancing in dances, the Children of Benjamin *tooke every one his Wife,* Judg.21.21.

POLICY CXXII.

When surprisals may be made.

IF you have any surprisall to make, waite the time when those you deale with are most taken up and imployed, and especially in such actions, as put their imaginations and spirits into joy and alacrity, for then they are in a disposition most contrary to that which is requisite for opposing you, and for the present, their thoughts are as it were abroad in their pleasures, and when you fall upon them, they cannot come home

ſoone enough to themſelves to make reſiſtance.

Thus,

The Iſraelites adviſed the Children of Benjamin, *If the Daughters of Shiloh come out to dance in dances, then come yee and catch every man his Wife*, Judg. 21. 20,21.

POLICY CXXIII.

Ruths *reſolution towards* Naomi.

IF you would continue an adherent to any, and not part ſociety, expreſſe your reſolution in ſuch Phraſe as may ſpeak your affection importunate and peremptory, ſuch violence like faith in Scripture, workes miracles with a diſpoſition that is enclining.

Thus,

When Naomi *heard* Ruth, *ſaying, Where thou goeſt I will goe, and*

and where thou diest I will die, and saw her stedfastly minded, shee left speaking, Ruth. 1. 16, 18.

POLICY CXXIV.

To disclaime a grace with modesty.

DIsclaime a grace, that is done you, with modesty, for such extenuation of your owne worth is the advancement of it in the eye of another, for humility hath this blessing attending on it, the more it is lessened in its owne opinion, the more it is honoured in anothers, to bring forth your vertues in humility, is to powre out your Spikenard at *Jesus* feet.

Thus,

When Boaz *bid* Ruth *gleane in his field, she bowed and said, Why have I found grace in thine eyes, that thou shouldst take notice of me*, Ruth 2. 8, 10.

POLICIE CXXV.

A way to be knowne by some good occasion.

IF you desire to bee made knowne to any by some sober occasion, observe where you see there is notice sooneſt taken, and where the presence of you is sooneſt discovered, and seeme to bee there rather by chance than on purpose; *Philip* must bee made knowne to the Eunuch, and therefore GOD set him in the way to *Gaza*.

Thus,

Ruth *had a desire to be knowne to* Boaz, *and shee went to gleane eares of Corne after him; so I shall finde grace, sayes shee,* Ruth. 2. 2.

POLICY CXXVI.

Bestow favours with a gracious neglect.

IF you have to deale with modest parties, who perhaps would blush to be thought guilty of desert, wanting the boldnesse to manage their owne worth, bestow your favours with a gracious neglect, yet let your neglect be such as may make a signe it was done on purpose; looke like Christ, who though hee would stay at Emaus, yet set his countenance to goe further.

Thus,

When Boaz *saw* Ruth *gleaning, hee said to his young men, Let her gleane, and let fall some of the handfuls on purpose for her,* Ruth 2.15.16.

POLICIE CXXVII.

How to dispatch a businesse.

WHen you have a businesse you would dispatch with any with whom you feare put-offs and shifts, apprehend him suddainly and unexpected, when hee is least provided to object, and draw some into the conference, for men are desirous in publike to discharge themselves fairely of that which in private they will shift, for they say in their hearts then, as the wicked man in the Psalme, God will never see it.

Thus,

When Boaz *had businesse with* Naomies *kinsman, hee called him to sit downe, and he tooke ten men of the Elders, and said, sit ye downe, and then he said unto the kinsman,* Ruth 4.1,2,3.

POLI-

POLICIE CXXVIII.

An attempt of comquest in a provident way.

IN attempts of conquest spie out and informe your selfe first, whether they be such as are well lawed and disciplined, or careless and disordered, and whether secure or provident, if you observe these defects, you may promise better successe, the Enemy came with his Tares in the Gospell, when all were asleepe.

Thus,

The Spies of Dan *found them at* Laish, *how they dwelt careless, quiet and secure, and there was no Magistrate,* Judg. 18. 27.

POLICY CXXIX.

Bribery in a Magistrate scandalous.

IF you would live honoured and obeyed in your Magistracy,

cy, forbeare corruption and bribery; which betraies you to ſcandall and diſlike with the people, and hee that is guilty of offence in his place, can never proceed with that cleare confidence which is required in Authority, therefore *Salomon* ſayes of the righteous, they are bold as a Lion.

Thus,

When Samuels *Sonnes turned after lucre and tooke bribes, the Elders of Iſrael ſaid to* Samuel, *Thy Sonnes walke not in thy wayes,* 1 Sam. 8 3,4.

POLICIE CXXX.

Reſiſt not a popular opinion with violence,

WHere you ſee a popular opinion forward and violent, reſiſt it not with violence, but decline it with faire and ſweet perſwaſion, Bees are beſt tinckled

tinckled together when they riſe, and a little muſicke from *David* will ſooneſt perſwade the evill ſpirit in *Saul*.

Thus,

When the people were earneſt with Samuel *for a King, God bid him hearken to them, yet to tell them what a King he ſhall be, that will take their Sonnes for his chariots,* 1 Sam. 8. 7, 9, 11.

POLICIE CXXXI.

How to prediſpoſe a man to favour him.

WHen you ſollicit any of honorable parts or place for ſome curteſie or favour, preſent ſomething which may prediſpoſe him better towards you; A mans gift, ſaies *Solomon*, maketh roome for him. Prov. 18. 16.

Thus,

When Saul *and his Servant were*

to

to intreat direction of the man of God, What (sayes hee) shall wee bring the man? what have wee? 1 Sam. 9.7.

POLICIE CXXXII.

Disasters are to bee delivered with prudence.

IN your relation of any businesse or disaster of sad and great equality, doe not deliver it in too suddaine and plaine narration, for so a misfortune is presented too like it selfe, and becomes more dangerous and desperate to the auditour, or him it concernes, and such a messenger is like one of *Iobs* Servants, I also am escaped to tell thee.

Thus,

When the Messengers told Eli *abruptly that his two Sonnes were dead and the Arke of God taken, he fell from his seat and died,* 1 Sam 4.17.18.

POLI-

POLICIE CXXXIII.

Honour Gods mercy with a memoriall.

IT is divine Policie to observe any notable favour or mercy GOD bestowes on you, and to honour it with a memoriall, which is the thankfulnesse or recognition of the creature to the Creatour, God stickes most benefits there where hee sees them fixt; you know he set most starres in the Firmament.

Thus,

When Samuel *had got a victory over the Philistines, he tooke a stone and set it up saying, Hitherto hath the Lord helped us,* 1 Sam. 7. 12.

POLICIE CXXXIV.

To prepare a man with a preface to receive good newes.

IF you bee to discharge a relation which conteines some unexpe-

expected and happy conditions to an inferiour and dejected person, first let fall such language as may a little dispose his spirits for dilation, and diffusion, and so prepare him that hee receive it moderately and safely; That cloud does well that shootes a bright admonition of lightening before a thunder-clap.

Thus,

When Samuel *was to annoint* Saul *King of Israel, first hee scatters this, On whom is all the desire of Israel, is it not on thee? then he places him above all his Guests,* 1 Sam. 9. 20, 21.

Policie CXXXV.

A preface in matter of dissuasion.

When you are bound to performe any thing you see inconvenient, use some preface of dehortation and dissuasion at the very moment of performance,

formance, in making these often experiments you may by chance soften them thus into a recantation, ——*non vi sed sæpe cadendo.*

Thus,

When Samuel *had bound himselfe to annoint them a King, yet at the very time of solemnity, hee sayes, yee have rejected God, and said, nay, but set a King over us,* 1 Sam. 10. 19.

POLICIE CXXXVI.

Not to take notice of every neglect and injury.

WHen you are entered into any popular grace and credit, take not any notice of every neglect and injury, for so you discover your selfe too tender and apprehensive of your honour you enjoy, which thing will soone create you contempt in your lookers on; those thoughts are troublesome and vexing

vexing to their owners, which like briers catch at every thing which touches them, and like the thicket on mount Moriah, which held that Ramme by the hornes which pushed it.

Thus,

When Saul *was annointed King, the children of Belial despised him, but he wisely held his peace,* 1 Sam. 10.26.

POLICY CXXXVII.

How to make Subjects feare their King.

IF you would worke upon the affections of the people, and superinduce a passion of feare; you may doe it by similitude and representation. GOD made his Prophet carry forth his stuffe and eate his meate with trembling in the sight of the people, to signifie the misery hee would bring upon them.

Thus,

Thus,

When Saul *would feare the men of Iabesh, he tooke a yoke of Oxen and hewed them in pieces, and sent them, thus shall it bee done to his Oxen who will not come,* 1 Sam. 11.7.

POLICY CXXXVIII.

If a King will not spare his Sonne, much lesse his Subjects.

IF you bee to doe something of popular respect, and continue doubtfull how it will take, being there are many opinions to bee reconciled, first disperse it by sleight rumor, and as you observe them affected, you may proceed or forbeare, it is good playing a lesson of experiment before you shew your art upon a Lute in publike.

Thus,

When Saul *saw there was a fire amongst*

among ſt the people becauſe God anſwered not, hee told the people, if it were in Jonathan *his Sonne hee ſhould die, but there was not a man anſwered to that*, 1 Sam. 14. 38,39.

POLICY CXXXIX.

How to move commiſeration in a fact of ignorance.

IF you would move commiſeration and pitie, when the puniſhment you are to ſuffer exceeds the fact, extenuate your fault in your beſt art, and make your clauſe in a ſmoothe aggravation of what you are to ſuffer.

Thus,

Jonathan *being condemned to die, ſaid, I did but taſte a little honey with the end of my rod, and loe I muſt die, ſo the people reſcued* Jonathan, *that he died not*, 1 Sam. 14.43,45.

POLI-

POLICY CXL.

Ill report muſt not diſcourage from good actions.

IN buſineſſe of great enterpriſe and conſequence, if you feele your ſpirit excited to it, doe not ſuffer your ſelfe amated or put backe by the ill reports or detractions or envies of others; theſe are but the ſtormes which ill diſpoſitions raiſe to blow you from ſea, and your adventure, and if you reſiſt the diſpoſitions which warme your ſpirit, for the action, you may become guilty in a proportion of quenching the ſpirit.

Thus,

When David *was ſtirred up to fight againſt the Philiſtin, and heard his Brethren ſay, Wee know thy pride, and the haughtineſſe of thy heart, he went on, and ſaid, is there not a cauſe?* 1 Sam. 17. 28. 29

POLI-

POLICY CXLI.

When a man may praiſe himſelfe.

WHen you are to be engaged in imploiment, and your abilities are doubted and queſtioned, and therefore you are ſcrupeld at, make a modeſt relation of your owne worth in ſome experiments you have made and ſucceeded in, leaſt your ſilence make you ſuſpected and neglected; *David* ſaid, when hee kept ſilence his bones waxed old, as though for want of ſpeaking he had done himſelfe injurie.

Thus,

When David *was queſtioned by* Saul, *Thou art not able to goe againſt this Philiſtin, thou art but a Youth,* David *ſaid, There came a Lion to the Flocke, and I ſmote him*, 1 Sam. 17:33.34.35.

POLICIE CXLII.

We may doe a man wrong in praising him over much.

IF you desire to keepe the fame of some eminent friend entire, after any generall expressions of applause and acclamations of credit conferred upon him, forbeare to publish them in too much formality, such language doth conjure up spirits of envie and detraction, ther fore when Christ did a miracle, hee would often say, See you speake it to no man, and when hee had appeared in the glory of his Transfiguration, he charged them not to tell what they had seene.

Thus,

The cause which moved Saul *to hate* David, *was*, Saul *hath slaine his thousands, but* David *his ten thousands*, 1 Sam. 18.8.

POLICIE CXLIII.

When a man may deface himselfe in accepting of favours.

BEe not too meeting, and seeme not too hasty in accepting graces and favours, for you ravish that which would come with consent at the season intended, and it is like the plucking off a curtsey in the bud and blossome, before it be ripened in the purpose of him that bestowes it; and such early setting forth makes your desert become more guilty, than perhaps there is cause.

Thus,

When Saul *told* David *he should bee his Sonne in Law, Who am I, saies hee, or my Fathers Family? and when hee was sollicited againe, hee said, I am a poore man and lightly esteemed, yet after, it pleased* David *to bee the Kings Sonne in Law*, 1 Sam. 18. 18 20 25.

POLI-

POLICIE CXLIV.

An expostulation with an innocent confidence.

WHen there is any wrath or indignation entertained against you, which you may suspect, created and fed by the private whispers of any, take the advantage of presenting your selfe with an innocent confidence, especially if you can make use of any occasion wherein it may appeare, you have forborne, where you might have offended, and beene gracious, where you might have beene grievous.

Thus,

David *having got* Sauls *speare, and water-pot from his bolster while he slept, shewed them for a witnesse of his mercy to him, and* Saul *said, I have sinned,* 1 Sam. 26. 12, 21.

Policie CXLV.

Obligations may bee intimated to move the affections.

IF you would requeſt favours of any who have been obliged to you, expreſſe ſmoothly what obligations they are bound in to you, for though there be no propenſion towards you, yet to diſcharge the Conſcience of gratitude ſomething may be done.

Thus,

When David *ſent you g men to* Nabal *for ſupply, Say, Thy Shepheards which were with us we hurt them not, neither was ought miſſing unto them, wherefore give I pray thee,* 1 Sam. 25. 5, 6, 7.

POLICIE CXLVI.

Prudent Abigail *saveth her Husband and her whole Family.*

IF you observe a returne of respects is expected and demanded out of duty, and that you are over-awed by any churlish inhumane condition, doe by stealth and in private what you intend; like the Sunne, when it it is barred out of doore, steales in a beame through a chinke or crannie.

Thus,

When Nabal *would send* David *nothing,* Abigail *took bottles of wine and parched Corne, and met* David, *but shee told not her Husband,* 1 Sam. 25. 17. 18, 19.

Policie CXLVII.

Abigails *apology for her ſelfe.*

IF you feare you ſhall receive a hard meaſure for the ill demeanures of another, and none of your owne demerit, appeaſe it by early apology and interceſſion, and ſprinkle your water before the fire kindle.

Thus,

Abigail *haſted to meet* David, *and bowed, and ſaid, I thy handmaid ſaw not the young men whom thou didſt ſend,* 1 Sam. 25. 23, 25.

Policie CXLVIII.

Faithfulneſſe is not to bee broke by falſe ſuggeſtions.

IF you have given your faith or promiſe to any, and deſires to keepe it cleare from violation, and knowes your nature and diſpoſition ſuch as is eaſily ſtir-

red

red up to make a forfeit, keepe your ſelfe ſhut to all tales and ſuggeſtions, and let not your eare bee warmed by the breath of a tale-bearer: even the leaſt ſparke which fals upon ſuch tinder will fire it.

Thus,

When Saul *had given his faith to* David *to aſſure a truce, the Ziphites came and ſaid, Doth hee not hide himſelfe in the hill? then* Saul *aroſe and went downe,* 1 Sa. 26. 1, 2

POLICIE CXLIX.

Be not too ſecure in correſpondency with a reconciled Enemy.

NEver bee too ſecure in the correſpondence of a reconciled Enemy, and being ſuch an one who hath broken his faith before, for though hee hath diſcovered paſſion and ſorrow for the time, yet it is like the ſpirituall ſorrow, the dint is not ſo

powerfull nor hath so much efficacy to restraine from, after occasions of sinning and offending.

Thus,

Saul *having often broke with* David, David *said in his heart, I shall now perish one day by the hand of* Saul, 1 Sam. 27. 1.

Policie CL.

Saul *disquieted wisely, though the businesse wicked.*

IF you thinke your owne naked presence will bee any impediment or retardation to the businesse you desire, doe it by disguise, if you may goe on safely and accurately, and this is to act your part in the darke.

Thus,

Saul *did wisely though his businesse was wicked, hee went not to Endor like himselfe, but put on other raiment,* 1 Sam. 28. 8.

POLICIE CLI.

When to avoid and passe by occasions of distaste.

WHen you have drawne any of quality and might into your assistance, and that your strength consists in such a contribution, avoid all occasions of exceptions and distrusts, and wisely passe by them, else you give them occasion to retire into the consideration of the engagement you stand in towards them, and to project some course of withdrawing and translating their power where they hope for more advantage, and like the birds in the fable, each will challenge their feather and leave you naked.

Thus,

Ishbosheth *was ill advised to rebuke* Abner *for the Concubine, Have I not shewed kindnesse, saies he, to the house of* Saul *and to his*

Brethren, and therefore as God hath ſworne to David, *even ſo I doe to him*, 2 Sam. 3. 8, 9.

POLICIE CLII.

Not to truſt a reconciled Enemy.

BE not too confident in the employment of ſuch as may doe favour to themſelves, and make advantages from the things you intereſſe them in; like ill qualitied Hawkes which eate the Fowle themſelves they ſhould take for their maſter.

Thus,

The Philiſtines were wiſe in not taking David *to battle with them, leaſt ſay they, in the battle he be an Adverſary to us*, 1 Sam. 29. 4.

POLICIE CLIII.

A discreet retiring where envy is.

IF you perceive, and have notice by any that you are not favored by those persons of eminency you adhere to, take the admonition, and discreetly retire; such a motion is but to draw backe your arrow, that you may shoote with more advantage afterward.

Thus,

Achish *told* David, *The Lords favour thee not, and* David *rose early to depart,* 1 Sam. 29. 6. 11.

POLICIE CLIV.

How to make use of advantage.

WHen you have one upon faire and honest advantage, make then your owne lawfull termes, for the necessitated party will bee a little prodigall, in

in consent to obtaine any present redresse, and like a patient in his fit of griefe would part with all to the Physitian for some instant remedie.

Thus,

David, *when* Abner *sent to make league with him, said, well, but one thing I require, thou shalt not see my face except thou bring* Michal, 2 Sam. 3, 12, 13.

POLICIE CLV.

How to draw parties to adhere to you.

IF you would draw parties to you and encrease adherents, be sure to negotiate with the best of a faction, and as friendly as you can, and move them with the next reasons at hand, hee that goes to worke with the rest or meanest is like one that prayes to Saints when there is a Sonne of God for his Advocate.

Thus,

Thus,

When Abner *intended to bring* David *into the Kingdome, hee had Communication with the Elders of Israel,* 2 Sam. 3. 17.

POLICIE CLVI.

How to conferre in signes and significations.

IF you would give private intelligence, fearing to trust the businesse to relation, invent some thing which may signifie so to your selves by your secret confederacy, and not be conjectured by any other, and this is to conferre in signes and significations.

Thus,

Jonathan *and* David *agreed to make known by arrows how* Saul *was affected, now the Lad which gathered them knew not any thing, but* Jonathan *and* David *knew the matter,* 1 Sam. 20. 39.

POLI-

POLICY CLVII.

Not to passe lightly the words of suspicious men.

IN the discourses of any concerning you, observe what things you heare let fall by chance, and passe it not with neglect, but lay it up for after occasion: in the rich Harvest of others discourse, the gleanes have their private commodity.

Thus,

When David *came to Achish and overheard his Servants, saying, is not this* David *of whom they sang? he laid up this in his heart, and was afraid,* 1 Sam. 21. 11. 11. 12.

POLICY CLVIII.

Birds of a feather will flocke together.

IN generall discontents, observe whether any man of quality

lity or famous condition shew himselfe a party; for those of inferiour sort will more easily comply and bee perswaded, being ever more daring by the spirit of another than themselves, like vapours which fall downe if they have not a Sun-beame to rise by.

Thus,

When David *a man of honour shewed himselfe grieved, Every one that was in distresse, every one that was in debt, and every one that was discontented, gathered themselves to him,* 1 Sam. 22. 2.

POLICY CLIX.

Disgrace to an Ambassadour redounds to his Prince.

IF you be guilty of any defect, which is a dishonour to you, or your place, behave your selfe so reservedly, that you put not your selfe upon the danger of making it more publike; weaknesses

nesses would bee set forth like Masques by night.

Thus,

When Hanun *had shaven the embassadours of* David, *and cut off their garments in disgrace,* David *sent to them, Tarry yee at Jericho till your beards be growne,* 2 Sam. 10.4,5.

POLICY CLX.

How to aide one another in warre.

IN fight or battle, if your forces bee divided and your troopes scattered into severall battalios, observe where the first decay or diminution beginnes, and there supply from the abler troopes; this is to call from the maine mast to stop a leake in your army.

Thus,

When Joab *and* Abishai *fought against the Syrians, sayes* Joab, *if the*

the Syrians be too strong for mee, then thou shalt helpe mee, 2 Sam. 9. 10, 11.

POLICIE CLXI.

How to make a prudent relation of matters.

IF you have any relations to make, put those things you thinke will move anger or not speed well, in the front and preface of your speech, and what things you are most confident will enfavour you, place in the reere, it is not fit to goe away like inquisest Waspes, leaving a sting behinde, and it is the welcomest storme that sets in a faire day.

Thus,

When Joab *sent the relation of the warre to* David, *he said to the messenger, if so be the Kings wrath arise, when thou hast made an end of telling, then say thou, thy Servant* Uriah

Uriah *is dead also*, 2 Sam. 11. 19, 20, 21.

POLICIE CLXII.

How a Generall must behave himselfe toward his Soveraigne.

IF you would bee solitary and seeme to have no sharer in some famous successe, or atchievement, no Rivals to take part of the honour from you, as the Elders did from the spirit which was in *Moses*, behave your selfe in the most conspicuous fashion you can in occasions that are offered, because the Sunne comes nearer us with his light than other Planets, therefore hee hath the honour to bee called, That great Light which rules the Day.

Thus,

Joab *advised* David, *I have fought against Rabbah, now therefore gather the rest of the people and*

and take it, least I take it, and it be called after my name, 2 Sam. 12. 28,27.

POLICY CLXIII.

How to have Intelligencers and Spies abroad.

WHere you feare practise and conspiracies, use the subtlety to mingle instruments of intelligence, or draw some of their counsellours by favours and promises to bee pentioners to to your countenance; by this you may be well informed in the others complots, and so know better how to dispose your selfe and your affaires; it is princely, to have a royalty in the liberties of another.

Thus,

David *bid* Hushai *returne to the City and say to* Absalom, *I will bee thy Servant, as I have beene thy Fathers; and what thing thou shalt*

ſhalt heare out of the Kings houſe tell it, 2 Sam. 15. 34, 35.

POLICY CLXIV.

An arch Policy to aime one way and ſhoot another.

WHen you are in complot or entertained in conſpiracy with any, and made private to a deſigne which may prove injurious to whom you are ſecretly affected, take it off by a ſubtle kinde of diſliking and diſapproving, yet put in your project which may pretend as much evill or more in the face of it than the other, though not in preſent circumſtance; this is an arch Policie, when you ſhall aime one way and ſhoot another.

Thus,

Huſhai *defeated the counſell of* Achitophel, *by ſaying, The counſell that* Achitophel *hath given is not good at this time, therefore I counſell*

counsell thus, And we will fall upon him, and of the men that are with him shall not be left so much as one, 2 Sam. 17. 7. 11, 12.

POLICIE CLXV.

A Generall must not adventure his person too farre in a civill broile.

IT is not wisedome for a Generall or Head to adventure himselfe in person too farre, or too nakedly in a civill or common broile, every wound hee receives is a wound to the cause in agitation, and the danger is most which makes them cry out with the Shunamite, Mine head, mine head.

Thus,

The People would not let David *stirre out to battle, Thou shalt not goe forth, now thou art worth ten thousand of us,* 2 Sam. 18. 3.

POLI-

POLICIE CLXVI.

How to behave ones ſelfe in a victory.

IN actions of gratulations, in publike or private returne of thankes, bee free and open, ſuch ſweet behaviour is a tribute of cheareſulneſſe to the ſpirits of thoſe it concernes, the neglect or omiſſion of the ceremony may decline thoſe affections which were well diſpoſed to you, and may worke a remorſe in them for their good ſervice ſo ungratefully accepted; God hath lighted up an example in the Sunne, who ſhines in the face of him that created him.

Thus,

Joab *ſtirred up* David *when he kept private for the death of his Sonne; now therefore ariſe, goe forth, and ſpeake comfortbly unto thy Servants, and the King aroſe and ſate in the Gate,* 2 Sa. 19. 7, 8.

POLI-

POLICY CLXVII.

Delaies in appeasing commotions dangerous.

IN actions of civill commotion, give not the Rebels occasion for long deliberations, but labour to dissolve them with speed, for delaies give them leave to take breath for advantages.

Thus,

When Amasa *was employed to defeat* Sheba, *he tarried longer than the set time, and* David *said to* Abishai, *take thy lords Servants and pursue after, least hee get him fenced Cities,* 2 Sam. 20.5,6.

POLICY CLXVIII.

Imploy those for mediatours that are in favour with Princes.

IN petitions and sollicits make your selfe a second with those you importune, and let him bee some

some of grace and power, where the onsets are strong the resistance is ever lesse, and more weake.

Thus,

When Adoniah *entreated* Salomon *for* Abishag *the Shunamite to Wife, he came to* Bathsheba *and said, speake I pray thee to* Salomon *the King.* 1 Kings 2.16.17.

POLICIE CLXIX.

How to make a man cry Peccavi.

WHen you would rebuke any person of eminency, who are most commonly supercilious to all instructions, doe it by subtle personation or propounding another in the same guilt, and so insinuate his owne errour, and make him condemne himselfe by deputy, and in the person of another.

Thus,

Thus,

Nathan *told not* David *plainly how hee had sinned, but tels him a story of a poore man and a rich man, and how the rich man had wronged the poore, and when* David *was moved against the rich man,* Nathan *said, Thou art the man,* 2 Sam. 12. 1, 2, 5, 7.

POLICIE CLXX.

Where to suspect the affection of a familiar.

WHen you observe any change in the countenance which hath beene familiar and smoothe to you, and in a tongue which hath beene free in communications, and beginnes to be lesse chearfull in the conference, you may suspect something either ill taken or intended: from obstructions or stoppings in the body, the Physitian conjecture at a disease in the party

Thus,

When Absalom *intended to kill* Amnon, *because he had forced his Sister* Tamar, *Hee spake unto his Brother neither good nor bad, for he hated him*, 2 Sam. 13. 22.

POLICIE CLXXI.

What circumspection is to bee had after reconcilement.

After reconcilements be circumspect, for they are often made in policie to winne you from attention and suspition of practises, especially if they bee persons of state and honour who doe this, for they are lesse sensible of obligations than inferiours, and therefore make lesse conscience, and such are like cunning Wrestlers, who close with you to give you a more compleat fall.

Thus,

Thus,

When David *and* Absalom *were reconciled,* Absalom *tooke the occasion of stealing away the Peoples hearts, and oh that I were Judge,* 2 Sam. 15. 1, 2, 3, 4.

POLICIE CLXXII.

Long deliberation in the discovery of treason is dangerous.

WHen practises are discovered to you, doe not deliberate too long before you have secured your selfe, least while you are in deliberation destruction overtake you; this motion is even to thinke and consider your selfe into your Enemies hand.

Thus,

When David *heard* Absalom *was risen, hee said to his Servants, Arise and let us flie, make speed to depart, least he overtake us,* 2 Sam. 15. 14. 15.

Policie CLXXIII.

Be not too forward in carrying bad newes.

MAke no pretence and flourish when you have nothing of weight, for you raise expectation in others, and you come off with disgrace, if you doe not satisfie, like the picture of a Courser in an hanging, that sits in a riding posture, but goes no farther.

Thus,

When Ahimaaz *might carry no newes, Howsoever, sayes he, let me runne, and when hee came to the King, and had nothing to say, turne aside, sayes the King, and stand here.*

POLICY CLXXXIV.

At reduction to honour bee merciſull, not revengefull.

AT your induction into place of honor be kind and gracious, and take not revenges then though you have power, be not like the Sunne, who when he reaches to the point of noone-day or houre of glory then ſcorches the World, and the brighter hee is, hee hath the more heate.

Thus,

David, *when* Abiſhai *asked him, if his reviler* Shimei *ſhould be put to death, anſwered, Shall there any man bee put to death this day in Iſrael? for I doe know that I am this day King*, 2 Sam. 19. 21. 22.

POLICY CLXXV.

Opportunity is to bee taken with lawfull advantages.

IN time of leagues, let States take all lawfull advantages and pleasure each of other in speciall negociations and commerce, else they loose the opportunity and benefit of their sweet enterlude: the Apostle followed the opportunity when hee had a doore of utterance opened him.

Thus,

Salomon *being at peace with* Hiram, *sent to him for Cedar trees out of Lebanon, for I purpose to build an house to the Name of the Lord*, 1 Kings 5.5,6.

POLICY CLXXVI.

Absence is sometimes necessary.

IF you be envied where you are resident by some of high place, and

and thinke you cannot continue without danger of drawing eminent suspitions and practices against you, remove your scene and silently absent your selfe, till opportunity bee fairer, and the season better, if the face of heaven be blacke and clowdy, hee is no wise man that will not looke for a storme.

Thus,

Jeroboam *knew he was hated of* Salomon, *as one that should have the Kingdome from his seed, and that he sought to kill him, and therefore he rose and fled into Egypt untill the death of* Salomon, 1 Kings 11.40.

POLICIE CLXXVII.

Aske counsell of the ancient and experienced persons.

IN points or resolutions expected from you, aske advice from those who have beene

knowne practicall, experienced, and immersed in affaires, for they are ablest to give firme counsell, and when your propositions have beene tasted or chewed and deliberated upon by such, it is as it were a politicke mastication and first concoction, and such advices prove often soundest and healthfullest.

This,

When Rehoboam *heard the peoples propositions, Depart yee, sayes he, for three dayes, then come againe to me, And hee consulted with the old men,* 1 Kings 12.5.

POLICY CLXXVIII.

Flatterers are dangerous to Princes.

IN consultations and deliberations about great attempts, bee not too credulous, especially if you discerne their advices and suffrages encline to that part

you discover your selfe disposed, for men are naturally prone rather to bend in placency towards their superiours humours, than to minister any sowre contradictions.

Thus,

When the King of Israel enquired of the Prophets if hee should warre against Ramoth-Gilead, they said, as he inclined, goe up, but for Michaiah *who alwayes propheſied truly to the King, I hate him, sayes he,* 1 Kings 22.6.7.8.

POLICIE CLXXIX.

It is dangerous to reſiſt good counsell.

IN taking advices and in consultations, if you observe any Counsellour among the rest to swimme rather against your own streame than with it, suffer such an one, it is a signe his speech is more generous than others, and

not embaſed with that ſervility, which is a common diſeaſe in weake and fawning ſpirits.

Yet this holds not ſo peremptorily, but ſometimes it may bee onely his ſelfe humour, which a wiſe man may ſoone diſtinguiſh by ſurveying the reaſons he produces to ſtrengthen his counſell, men of contradiction are proud, and ſaile onely againſt the breath of another, like cunning Mariners, when they have a croſſe winde, who to fetch it into their owne ſailes, take about.

Thus,

Ahab *did ill when hee hearkened onely to the Prophets, in whoſe mouth was a lying ſpirit which adviſed him to battle, promiſing ſucceſſe, Goe up, for the Lord ſhall deliver it, and rejected* Michaiah, *who ſaid, If thou returne in peace, the Lord hath not ſpoken by me,* 1 Kin. 22.22,28.

POLICY CLXXX.

Decline the excellency of your goods modestly.

IF you have any thing of excellent quality, eyed by your superiours, decline the excellency of it modestly, least their desires grow kindled and enflamed, like *Ahabs* towards *Naboths* vineyard, and such will soone finde an officious instrumnt or *Jezabel* to deliver your vineyard into their hand.

Thus,

Because Naboths *vineyard was hard by the Kings Palace,* Ahab *spake, give me thy vineyard,* 1 Kin. 21. 1, 2.

POLICY CLXXXI.

It is good to looke about when your neighbours prepare forces.

IT is policy in States when they observe preparations abroad,

so

to provide and looke about them and gather up their powers, for though they seeme little at rising or birth, in appearance to them, yet it is safe to feare that a great and violent storme may breake forth.

For States present their stratagems by a false perspective, to deceive the opinion, and overtake the judgement of lookers on

Thus,

When Eliah *saw a little Cloud, Get home, sayes hee to* Ahab, *for there is a sound of abundance of raine, and hee girded up his loines and runne before him,* 1 Kings 18. 41. 44.

POLICIE CLXXXII.

How to comply with hand in hand.

IF you would have your advice take place, comply so farre as the action may seeme to have a dependancy upon you in part, yet make

make no rude intrusion, therefore there is no way like the putting your hand upon the hand in action.

Thus,

Elisha, *that King* Joash *might shoot with less errour laid his hand upon his, and the arrow fled more levell at the Propheſie*, 2 Kings 13.

POLICIE CLXXXIII.

Jehu's *policy with* Baals *Prieſts.*

IF you would diſcover or be acquainted with the ſecret affections and inclinations of any, you may pretend to affect what you thinke you are diſpoſed to, and make their affections yours, and when they obſerve the ſame favoured and practiſed, it will encourage them to communicate the more freely.

This is ſhadowed in that of the Apoſtle, when he became all to all.

Thus,

Thus,

Jehu *that he might discover the Worshippers of* Baal *pretended to* Ahabs *superstition, as though* Ahab *had done too little, but he would doe much more, and while all were assembled into the house of the Image, and hee saw the dispositions, when they so freely adored, hee then commanded those appointed to slay them*, 2 Kings 10. *from* 18. *to* 26.

POLICY CLXXXIV.

In suddaine attempts bee close and quicke.

WHen you intend a suddaine attempt, and would prevent all espials and intelligencers in their returnes of notice, be close and quicke, like the Angell which tooke away *Philip* out of the Eunuches sight, while he talked with him.

These that are knowne before hand, suffer their project, out-

runne

runne by discovery, and like ill weather and Eclipses are in the Almanack of Date and expectation before they come.

Thus,

All the Messengers, the King sent with this voice, Is it peace Jehu? Jehu *turned behinde him, and kept the King unresolved till hee slew him*, 2 Kings 9.17,18,19.

POLICIE CLXXXV.

Secrets discovered bee jealous and suspicious.

WHen you have had intentions of attempt upon any, and see that they avoid and escape your preparations, you may suspect and grow jealous of some whom you have neare you or in counsell with you, and then bee more lockt and reserved: when the Philistines told *Sampson* his Riddle, hee knew they had ploughed with his heifer.

Thus,

Thus,

When the King of Syria had laid many plots for the King of Israel and was prevented, being discovered still by the Prophet, he wisely called his Servants and said, Will yee not shew mee which of us is for the King of Israel, 2 Kings 6.11.

POLICIE CLXXXVI.

Rash inconsiderations make a man rush into actions with hazard.

BEe not too hot and hasty in your suspitions and pursuits, such rash inconsideration puts out the eye of your deliberation and you rush into action with hazard. He that sailes and steeres by suspition, is like a Mariner that hath mistooke his Starre, for all his motion is out of the way; and such actions are like rambling arrowes shot at rovers, which often hit to the sorrow and disadvantage of the archer.

Thus,

Thus

The Moabites discovering the Rivers red with the mornings Sun, thought they had beene red by some civill slaughter among the Israelites, and upon this pursued, and were overthrowne by the Israelites unexpected forces. 2 Kin. 3. 23. 24.

POLICY CLXXXVII.

How to retaliy favour for favour.

IF you would returne and retally favours for favours received, fit and adaptate them to the present necessity of the party, for that puts a lustre upon the favour, and enriches it with the enamell of season and opportunity: *Paul* could not requite *Publius* better than to cure him, when hee lay sicke of a Feaver.

Thus,

Thus,

Elisha *would not doe the Shunamite any recommendation to the King or Captaine, Because (sayes she) I dwell among mine owne People, but observing that shee had no Childe and her Husband old, hee promised her a Sonne,* 2 Kings 4. 13,14,15,16.

POLICIE CLXXXVIII.

Not to bee too much discouraged in difficult businesses.

WHen you have any new, or uncouth businesse falls to you, and no reason appearing for it, bee not too much deaded nor distracted by wonder and conjecture, but waite upon after occasions; little knew *Peter* what his Vision of the sheet meant, till he came to *Cornelius* house, then saies he, God hath shewed mee, I should call nothing uncleane.

Thus,

Thus;

When the King of Syria had writ to the King of Israel to recover Naaman *of his Leprosie, hee expostulated thus, Am I God to kill and make alive? not considering that there was an* Elisha *in Israel,* 2 Kings 5.7,8.

POLICY CLXXXIX.

To bee jealous of Officers who are covetous under good masters.

IF you have to doe with Officers of Place in State or Court, and finde them greedy and taking in the name of their Office and Masters, you may bee jealous it is their owne sute and project upon you, and they are like Hawkes that flie from their owners and seize upon the prey with their vervels; or as casheerd Serving-men who robbe by the way in their masters livery.

Thus,

Thus,

Naaman *did unadviſedly to give* Gehazi *two Talents more, for hee had ſaid within himſelfe, My Maſter hath ſpared him in not receiving at his hands, but I will runne and take ſomewhat,* 2 Ki. 5. 20, 23.

POLICIE CXC.

Obſerve the inclination of thoſe whom you deſire to pleaſe.

IF you would conferre curteſie upon any, or bee beneficiall, that they ſhould accept of it with delight, obſerve what they cheriſh and indulge moſt in their affections, and accordingly diſpoſe and apply your intents, it is as though you ſhould ſet a jewell in a ring which were fit for it.

Thus,

When Salomon *knew God had a ſpeciall inclination to the threſhing-floore of* Ornan *the Iebuſite, becauſe*

because hee had appeared there, hee builds the Temple and dedicates it to him in the same place, 2 Chr. 3. 1.

POLICIE CXCI.

Draw your modell before you build your house.

IN all your actions and undertakings propose to your selfe a forme, and patterne according to which you may worke, and like a good artificer draw your modell before you build your house; it is good writing after a copy, else you may scribble for want of rule, this comes neerest to divine artifice, which wee say did all by *Idea.*

Thus,

David *will not set* Salomon *on worke to build God an House, till he gave him the patterne of all that he had by the Spirit, according to which hee advised him to worke,* 1 Chron. 28. 11, 12.

POLI-

Policie CXCII.

Preparations are necessary both in spirituall and temporall affaires.

Doe not goe on nor too farre in businesse without engine and preparation to effect it, that discovers an impatiency, as though you could not stay the ripening and maturing which is requisite; and it is as if an hasty archer should draw his bow when he wanted his arrow, as if the Prophet should prophesie before the Spirit were upon him.

Thus,

David *will first prepare Iron for the nailes of the Temple, and brasse and Cedar trees, Because (sayes he) the House must be magnificent, I will therefore now make preparation*, 1 Chron. 22. 3, 4.

POLICY CXCIII.

Lawes revived and repeated, when and in what manner they are to be divulged.

When you are to establish new Rites and Lawes (though in their owne nature they bee but reductions to former, and a reviving and awaking of old and wholesome observations to practise) you will doe well to publish them by Senatory consent, and by this they shall receive lesse scandall and censure, appearing to be the acts of many.

Thus,

When Ezekiah *revived the true and ancient Ceremonies among the people of Judah, which had bene long neglected, Hee tooke counsell with his Princes, and all the Congregation in Jerusalem, so they established a decree to make proclamation*, 2 Chron. 30. *from* 1. *to* 6.

POLI-

REGVLA CXCIV.

How and when to change governours.

WHen Kings and Realmes shall feare disaffection in States which belong to them, and are afraid of revolts and rebellions, let them take care that they exchange governours for such, of whose loyalty and allegiance they have had experiment, and not to suffer such places to continue those of their owne Nation in eminent imploiment.

By this meanes the preparations for factions will be lesse, and lesse daring.

Thus,

Rehoboam *is applauded by the Word of God, He dealt wisely and dispersed all his Children throughout all the Countries of Iudah unto every fenced City,* 2 Chro. 11. 23.

POLI-

POLICIE CXCV.

In time of peace build Cities.

IN any calme of opportunity of estate or fortunes, apply your self only to the confirmation and assuring of what you enjoy, and you shall make as happy proficiency in the circle of such a purpose, as in proceeding to new degrees of getting, fortune like the Sea when she flowes in will fall backe, if you have no engine to stay her.

Thus,

Asah *King of Iudah, when the Lord had given him rest, said unto Iudah, Let us build Cities, and make about them wals and towers, while the Land is yet before us,* 2 Chron. 14.7.

POLICIE CXCVI.

Bribes corrupt men, and make them breake promiſe.

IF you thinke the faction or party againſt you receive any ability or ſtrength for reſiſtance by confederacie and correſpondence with others, endeavour the undoing of that, and drawing others away; wiſe Phyſitians, when they would draw a Flux of humours from one part where they gather too much, uſe ſome art to divert and turne them another way; and this is the rowelling of a correſpondence, and giving it iſſue in another place.

Thus,

When Baaſha *King of Iſrael had ſtrengthened himſelfe by a league with* Benhadad, *and then began to offend* Aſa, Aſa *tooke treaſure and ſent to* Benhadad *to bribe him from his correſpondence with* Baaſha

sha, *and* Baasha *let the worke cease*, 2 Chron. 16. 2, 3.

POLICIE CXCVII.

How to prevent the designe of a Politician.

IF you would prevent the designes and machinations of any, study and finde out what the instruments are they make use of, what their materials, and labour to take away those, or disable them; and thus you disarme a politician, and breake a tradesman, despoiling him of what he sets up trade with.

Thus,

King Asa *knowing what* Baasha *was building and raising against him, waited his advantage, and carried away the stones of Ramah, and the timber wherewith* Baasha *was building*, 2 Chron. 16. 6.

POLICIE CXCVIII.

A King newly instalked ought to strengthen himselfe.

WHen any Successour is new arrived, let him first study to enable and confirme himselfe; God first laid the foundations of the Earth sure and firme, before hee said, Let the Earth bring forth: it is no being bold and confident while things are crazy and unsure.

Thus,

Jehoram *hath this laudative in Scripture, that when hee was risen up to the Kingdome of his Father, he strengthened himselfe,* 2 Chro. 21.4.

POLICIE CXCIX.

Avoid Counsellours that have been cause of much ill successe.

IF you observe some Counsellours to have beene cause of much

much ill ſucceſſe, and that they would under ſome privilege offer their advices to your actions, avoid them; for hee that walkes in a path which hath beene notable for misfortune, cannot take it ill, if hee ſhare in the fate with others.

Thus,

Ahaziah *did ill to attend to the counſell of his wicked Mother and the houſe of* Ahab, 2 Chr. 22. 3, 4.

POLICY CC.

To take away what may advance an Enemy.

IF you would diſable the ſtratagems of any, ſpie out what they make moſt advantages on, and endeavour the abridgement of thoſe; like him that when the light of the Sunne offends him at one window drawes a curtaine there.

Thus,

When Sennacherib *came against Jerusalem*, Hezekiah *considering what reliefe hee might receive by the fresh waters, stopt up the fountaines*, 2 Chron. 32. 2, 3.

POLICY CCI.

Suspect a too much affected language.

SUspect a plausible and faire language then, when it comes with too much affectation, and from him whose person may render him suspitious; such are like Comets and blazing-starres, which portend ill when they appeare brightest.

Thus,

Herod *behaved himselfe to the wise men, and enquired of them diligently, and said, Goe search, that I may come and worship him also*, Matth. 2. 8.

POLI-

POLICIE CCII.

Inferiours are not alwayes to refuse the favour of their Superiours.

DOe not alwaies ſtand upon the nice puntilioes and points of ſtate and place, but remit and ſubmit as occaſions require and vary; theſe that doe not obſerve this, are a little too ſtrait laced for buſineſſe either civill or religious.

Thus,

When John *forbad Christ, I have need of thee, and commeſt thou to me?* Jeſus *anſwered, Suffer it to be ſo now, for thus it becommeth us,* Matth. 3. 15.

POLICIE CCIII.

How and when to conforme our ſelves to the lawes of the Kingdome.

COnforme your ſelfe to the cuſtomes and lawes which

you see predominant in City or State, or Church, so you betray not the cause of Religion; else you give occasion to censure and opinion, and become suspected where you might have passed unquestioned; men looke upon unusuall apparitions in the Heavens, when the constant lawes of night and day passe without notice.

Thus,

When at Capernaum they demanded Tribute, Jesus *bids* Peter *goe to the fish for money, and was at expense of a miracle to pay it, Least sayes hee, wee should offend them,* Matth. 17.27.

POLICIE CCIV.

Require resolution of cases of those that are expert in them.

IN all doubts and anxieties or perplexities, either divine or humane, require resolution of the most expert men in those cases,

ſes, for every one is likely to give beſt judgement in his owne faculty, *Suâ cuiq; arte credendum.*

Thus,

Herod *did wiſely, hee gathered the Chiefe Prieſts and Scribes of the People and demanded of them,* Matth. 2. 4.

POLICIE CCV.

Conſider the party you are to deale with.

IF you be to commence a buſineſſe of diſtaſte againſt any, conſider firſt, of what quality the party is, and if hee bee one that is popular and of repute, then there is more danger, becauſe the good opinions of many have intereſt where you oppoſe, and it is like the pulling at a beame in an houſe, where you endanger all that are near it, and have dependance to fall upon you.

Thus,

Herod *was discreet, for when he saw* John *was counted a Prophet, hee durst not put him to death for feare of the multitude,* Matth. 14. 1,5.

POLICIE CCVI.

Be suspicious of ones selfe and company in matter of affection.

IN a business of passion and affection be suspitious of your selfe and company, for in such cases you are most open and soft to advantages, these are the *Molles adytus.*

Thus,

Herod *was unwise, for being much taken with the dancing of* Herodias *Daughter, hee promised with an oath to give her whatsoever she would aske,* Matth. 14. 7.

POLICIE CCVII.

How to procure forbearance of an answere to a question.

WHen you are questioned strictly and severely, and have no desire to resolve the question, bethinke your selfe of some interrogatories and demands, by which you may rivall the other, and either procure forbearance thus, or draw them into an equall hazard with your selfe.

Thus,

When Christ *was questioned, By what Authority doest thou these things? he answered, I also will aske ye, The Baptisme of* John, *&c. and they answered, We cannot tell, Neither, sayes he, doe I tell you,* Matth. 21. 23, 24.

POLICIE CCVIII.

How to observe the time and persons in the action of a thing.

IN actions which the vulgar and commons seeme to disaffect, forbeare, for a multitude like the sea, swels into waves of trouble upon every blast of discontent.

Thus,

The Scribes and Elders consult to take Jesus, *but not on the Feast day, Least there bee an uproare among the People*, Matth. 26. 4, 5.

POLICY CCIX.

Keepe at distance in matter of danger.

IN occasions which you suspect full of danger and trouble, keepe at distance, if you have had the happinesse to escape from observation at first, for so you

you may have a ſafe walke, and live in proſpect and view of all the paſſages.

Thus,

When our Saviour was betraied, and led away, Peter *followed a farre off, unto the High Prieſts hall, and went in and ſat downe to ſee the end,* Matth. 26. 58.

POLICIE CCX.

Forecaſt makes a man not to be unprovided in danger.

IT is policy to forecaſt and preſuppoſe ſuch inconveniences as are obvious and in the way of your preſent condition, ſo you ſhall not bee found unarmed and unprovided when they befall and overtake you, but you ſhall be found like *Peter* who had his ſword girt, when they came out to take his Maſter.

Thus,

Thus,

When great multitudes crouded after Christ *to see his Miracles, hee spake to his Disciples, that a small Ship should wait on him, least they should throng him,* Mark. 3.9.

POLICIE CCXI.

In imparting secrets, when to use parables.

IN communicating and imparting secrets, observe your best and most opportune times; so you shall not wrong the businesse with any unseasonable relation.

Thus,

Christ *spoke in parables to the multitude, but when he and his Disciples were alone, he expounded all things,* Marke 4.34.

POLICIE CCXII.

The time fit to discover ones selfe.

WHen suspitions are entertained by others on you, and you thinke they may prove of dangerous consequence if they continue so, give as present and plaine resolution as you can, for this is an untying of the knot, and unlocking the chaine which kept their opinions bound.

Thus,

When Christs *Disciples was on the Sea by night, and saw* Christ *passing by them, they feared it had beene a Spirit, but immediately hee talked with them, and said, It is I, be not afraid,* Marke 6.30.

POLICIE CCXIII.

When it is fitting to demand the resolution of a question.

IF there bee any difficulties which vexe you, and keepe you

you in ſuſpence, demand the reſolution of them in private, elſe you betray your owne weakneſſe while you deſire to be ſtrengthened in opinion.

Thus,

When Chriſts *Diſciples ſaw they could not diſpoſſeſſe one of an evill Spirit, when he was come into the houſe, they asked him privately, Why could not wee caſt him out?* Marke 9 28.

POLICY CCXIV.

In ſociety bee diſcourſing of eminent actions.

IN the ſociety you converſe with be remembring ſome of them in a modeſt faſhion of that thing in which they have been famous and eminent; thus you ſhall endeare their favours, and delight them in the memory; this is to hold a looking-glaſſe before a good face.

Thus,

Thus,

Peter *comming by the Fig-tree* Christ *curſed, Maſter, ſayes hee, Behold the Fig-tree, and* Christ *was pleaſed with the notice he tooke of th Miracl·, and anſwered, What things ye deſire when you pray beleeving, yee ſhall have them*, Marke 11.20,21,22,23.

Policy CCXV.

The Iewes envy Christs true Titles

IF you would not countenance any thing you thinke is not true and reall, but in pretence and impoſture, doe not allow the impoſture by way of any ironicall indulgence, for the leaſt ſhadow is made uſe of for gracing it, and it is dangerous to be too acting and jeſting with the vulgar.

Thus,

Thus,

When the Iewes did not believe Christ *to be the true* Messiah, *they adviſed* Pilate, *Write not, ſay they, The King of the Iewes, but that hee ſaid, I am King of the Iewes,* John 19 21.

POLICIE CCXVI.

The ſpirit of contradiction in an ill counſelled People.

WHen you ſee peoples affections carried in a tide and current one way, doe not at that time ſpeake and expoſtulate, for it ſtirres and diſquiets more, and it is like a little water caſt upon a great flame, which makes it burne brighter; a wiſe forbearance will compoſe and ſettle them better; and as a Phyſitian adviſes the Patient upon bloud-letting not to ſtirre much, ſo it is policy when a multitude hath had ſome iſſue for diſ-

con-

content, not to move them much after it.

Thus,

When the people cried out for the ſuffering of Jeſus, Pilate *ſaid, what will ye I ſhall doe to him? and they cried out againe, Crucifie him, and then he ſaid, Why? and they cried out the more, Crucifie him*, Luke 24.20,21,22,23.

POLICY CCXVII.

Shew not your ſelfe abroad before there be maturity and fitneſſe.

SHew not your ſelfe abroad, nor make open profeſſion till you obſerve your maturity and fitneſſe, for elſe you hazard the good ſucceſſe of that by untimely publication, which a later ſeaſon would cheriſh and advance, and it is certaine, that former failings caſt backe and put too farre behinde for recovery; for expectations come with an

an appetite, and will bee then satisfied, or else they depart repining, neither doe they measure your action by your present ability, but their owne satisfactions.

Thus,

The Prophet John *being destined to a great businesse, to goe before the Lord to prepare his wayes, it is said, that he grew and waxed strong, and was in the Desarts till the time of his shewing unto Israel,* Luke 1.80.

POLICIE CCXVIII.

Bee harmelesse as Doves, wise as Serpents.

WHen you thinke you are much envied and spited, forbeare and bee not too prodigall of your presence there, for when an hated object is present, it stirres up the passion in your adversary, absence may secure you, and bee a cause their rancour and

and malice may waste and be exhaled: hee that comes thus before his enemy, is as sure of raising him against himselfe, as hee that lookes in a glasse is sure to create an opposite face.

Thus,

Jesus *went and walked in Galilee, for he would not walke in Iury, because the Iewes sought to kill him*, John 7. 1.

POLICIE CCXIX.

When to absent, and when to shew ones selfe.

WHen you would shew your self to the world for fame and popularity, let your approaches bee private and in secret, elsewhere there is too much expectation and preamble of worth; people are halfe wearied and spent in their fore-conceits, and it is but a kinde of aftergaine of credit which is so won.

Thus,

Thus,

When Christs *Brethren bid him goe up to the Feast, saying, There is no man that doth any thing in secret and he himself desires to be knowne openly; Goe ye up, sayes he, I goe not up yet, but when his Brethren were gone up, then went hee, not openly, sayes the Text, but as it were in secret,* John 7. *from* 3. *to* 11.

Policy CCXX.

When not to discover ones intentions.

IF you would have these you advise with to give faithfull and impartiall counsell, doe not discover your owne resolution or intention, but propose onely by way of consultation; else it is as if you should aske what way shall wee goe, and yet leade the company downe a path of your owne liking.

Thus,

Thus,

When Christ *intended to feed the multitude with a miracle, he said to* Philip, *What shall we doe to buy Bread for these? this he said to prove him, for he himselfe knew what he would doe,* Joh.6.6.

Policie CCXXI.

In matters of false accusation how to behave ones selfe.

IN imputations and false accusations doe not too much insist upon contradiction, but alleage your most materiall circumstance, which is the most probable to vindicate you, by this; though perhaps you blow not suspitions quite away, yet you scatter, and in a manner disperse them.

Thus,

When the Apostles spoke in severall tongues, some mocked and said

said, They are full of new wine, Peter *answered, These are not drunken as you suppose, seeing it is but the third houre of the day,* Acts 2.11,12,13,14,

POLICIE CCXXII.

How to resolve a doubt.

IF you observe a doubt to trouble any, and that their closenesse may bee such, as they will not reveale it for resolution and satisfaction, then doe it by some queint device of discourse, and so you shall discharge a duty in your selfe, and release an anxiety in them to their great content. and it is a giving of Balsame in a boxe, or a cure in secret.

Thus,

When the Pharisee saw Mary *the sinner annointing* Christs *feet, hee doubted in himselfe, whether hee were a Prophet, which* Christ *observing, resolved by the parable of the*

the Creditour, and two Debtours. Luke 7.39,41,44.

POLICIE CCXXIII.

A commutative policy.

IF you would have any action you doe, passe with approbation of authority and the place you are in, shew your selfe a punctuall observer of their lawes and ceremonies, and thus by approving what is theirs, you winne them to approve of yours, and this is as it were, commutative policy, when you get your action returned with proportion.

Thus,

When our Saviour cured the Leper, Goe thy way (sayes he) shew thy selfe to the Priest, and offer the gift which Moses *commanded,* Matth.8.4.

Policie CCXXIV.

Be jealous of Enemies intergatories.

BE jealous over the queſtions and interrogations of thoſe, whoſe boſomes and friendſhips you are not aſſured on, ſuch poſing may be angling or fiſhing fo your inclination and opinion; it is a notable feat, to catechize a ſecret from any.

Thus,

The Phariſees asked Chriſt, *Is it lawfull to heale on the Sabbath day, that they might accuſe him*, Matth. 12. 10.

Policie CCXXV.

How to ſpeake of ones ſelfe in the third perſon, being unknowne.

IT is policy to retaine the diſcovery of your ſelfe ſometimes, and if you happen by chance

chance where you are not knowne, to comply with the miſtake, for by that you ſhall heare rumours and reports more freely, which if you were knowne, you could not with ſuch confidence enquire, neither would they diſcourſe and ſatiſfie, ſo that the next way to come nareſt ſuch, is to goe fartheſt from your ſelfe.

Thus,

Chriſt *fell in the company of two Diſciples in their way to Emaus, and enquired of all, and they told him with this preface, Art thou onely a Stranger in Ieruſalem?* Luke 24. 18.

POLICY CCXXVI.

When to inject the remembrance of ones ſelfe with modeſty on occaſion.

WHen you are in company of thoſe you deſerve

from, and if they fall into any generall laudatives or commendations, make use of the opportunity offered, and modestly inject the remembrance of your selfe; such occasions puts your foot into the stirrop, and it remaines in you to get up and ride.

Thus,

When our Saviour was discoursing what great rewards they should have who had left house or kindred for his sake, Peter *answered, Lo: we have left all and followed thee,* Marke 10.28.

Policy CCXXVII.

How to apologize with authority.

IF you have a desire to move a discourse, or defence, and to renew some anciently received custome, which you thinke now convenient, let some others give the occasion, and so you may follow with more advantage in secon-

seconding, [*I præ, sequar*] is a wise Motto upon your action.

Thus,

When our Saviour had a minde to rebuke the Pharisees superstition, he tooke occasion from the Disciples plucking Eares of Corne to say, The Sonne of Man is Lord also of the Sabbath, Matth. 12. 1, 8.

POLICY CCXXVIII.

Study the remove of the occasion of a faction.

IF you see a faction much swaied and transported with any one occasion, study the remove and extinction of the cause *; if the painter would not have birds come to his grapes, hee might doe well to take away the picture. * if evill.

Thus,

When the Pharisees saw the people goe after Christ, *when he had raised* Lazarus, *they consulted* * *to put* Lazarus *to death,* Joh. 12. 9, 10, 11. * not well.

POLICIE CCXXIX.

Wicked men suborne false witnesses when they are convicted.

WHen you obserue your selfe to haue got the better, and to haue prevailed with those you were at difference, bee then most suspitious of their complots, for conquest upon your adversary embitters him more, and sets him upon the project of mischiefe, and gives an appetite to his malice, and then hee will not scruple at any revenge, like the Sun, who though hee set under a cloud at night, yet may shine more stoutly the next morning.

Thus,

When the Synagogue of the Libertines disputed with Stephen, *and were not able to resist the wisdome and Spirit by which he spoke, they suborned men, who said, Wee haue heard him speak blasphemies,* Acts 6.10,11.

POLI-

POLICIE CCXXX.

How and when to use mildnesse in a factious time.

WHen you see a faction succeed notably, so that you feare a danger in the issue, entreat the parties with mildenesse and pretence of favour, for fiery and passionate proceedings bring the people into suspition, that it is not justice which persecutes, but their owne vindicative power of magistracy. Thus, *When the Captaine saw the Apostles succeed and doubted whereunto it would grow, then went he with the Officers and brought them without violence*, Acts 5.26.

POLICIE CCXXXI.

Gamaels *counsell was wise, but not alwayes and altogether.*

WHen Religion is pretended in a commotion, and

is onely the countenance, ſuffer it, though yet in a wiſe care and caution that it ſpread not, and therefore you may bee plucking ſome feathers from the wing in the meane while, and thus let it rather ſeeme to die by its owne unſoundneſſe, than your violence, and this argues the impoſture of it more faithfully.

Thus,

Gamaliel *gave wiſe counſell, Refraine from theſe men, ſayes he, and let them alone; for if this counſell or worke be of men it will come to naught*, Acts 5. 38.

POLICIE CCXXXII.

The Eunuchs piety and zeale.

IF you would ſucceed in an action you are upon with any, obſerve when you ſee a preparation or diſpoſition which may advantage ſuch a cauſe as yours, and then goe on, for where there is a congruity before, there is more

more aptnesse for operation, even in naturall subjects, the agent prevailes best where there is a prediſpoſition.

Thus,

When the Eunuch was ſitting and reading in his Chariot, the Spirit ſaid to Philip, *Goe neare, and joyne thy ſelfe*, Acts 8.27.

POLICY CCXXXIII.

When the principall authours are gained the adherents will be alſo.

FOr the advancement of any Religion, or opinion, or faction in Church and State, labour the private converſion of the adverſary who hath beene eminent in the oppoſition and contradiction of the cauſe, for by this you may winne all the adherents whoſe opinions were concentred in him, *ſtantq; caduntq;* ſtanding and falling with him, and this advantage is like that in a battail, to get the winde

and Sunne of the enemy, and it is as though you ſhould ſound a victory in one of your enemies trumpets. Thus,

When Saul *was the only perſecutor, God converts him, and all that heard him were amazed, ſaying, Is not this he which deſtroied them*, Acts 9.22.

POLICIE CCXXXIV.

Not to believe raſhly the converſion of an adverſary.

DOe not truſt too raſhly the report of a converted adverſary, till there bee ſome ſufficient teſtimony to move you, for as it is the moſt exquiſite fallacy wch is put upon you under face of a truth, ſo it is the moſt accurate enmity which comes upon you in the attire of friendſhip, that Wolfe is the worſt of all the heard, which was in Sheepes cloathing. Thus,

When Saul *came to Ieruſalem, the*

the Disciples were afraid of him, and believed not that he was a Disciple, till Barnabas *told how hee had preached boldly in the Name of* Jesus *at Damascus,* Acts 9.26,27.

POLICIE CCXXXV.

When an escape is lawfull.

WHen you are redacted to straights and necessities, and afraid of an ensuing mischiefe, project your escape at the hole of any occasion, else you tempt God by staying till your deliverance prove more desperate, and so you put him to some speciall and extraordinary worke; like those that let their Evill goe on, till none but the King can cure them.

Thus,

When they laid in wait to slay Paul *at Damascus, the Disciples tooke him by night and let him downe by the wall in a basket,* Acts 9.25.

POLI-

POLICY CCXXXVI.

Memoriall of persons may move wonderfully.

IF you would have any eminent act forgotten, such as may cause sorrow in the remembrance or prove any other miserable occasion, raze out all memorials and tokens which belonged to it, as that good King who made them cast their idolatrous stuffe and rubbish into the Brooke *Kedron*, for so long as they are extant, and to be seene, they refresh and keepe wake the memory.

Thus,

When Peter *came to raise the young maide to life, the Widowes stood by him weeping, and shewing the Coates and Garments which* Dorcas *had made while shee was alive*, Acts 9.39.

POLI-

POLICY CCXXXVII.

How and when to use mediatours.

WHen you perceive your selfe to have incurred the displeasure of any upon whose favour you have dependance, worke them into respect againe by mediations and intercessions of those which are neare or familiar for making his friends your owne, you doe like a cunning enemy, who takes the outworkes of a city, that hee may be more enabled to make his party good.

Thus,

They of Tyre and Sidon came with one accord to Herod *having made* Blastus *the Kings Chamberlaine their friend,* Acts 12.20.

Policie CXXXVIII.

How and when to punish Seducers.

When you see any one abused through the subtlety of ill instruments, put such a disparagement or disgrace upon the instruments, as they may appeare worthy of, and so you may lessen them with those they are endeared: it is an arch policy to poyson the water or current which a country esteemes or makes use of.

Thus,

Paul *seeing* Elymas *the Sorcerer turne* Sergius Paulus *from the Faith, strikes him blind with the language of, O thou Childe of the Devill! and when the Deputy saw what was done, he believed,* Acts 13.12.

POLICIE CCXXXIX.

Blasphemy not to be indured.

WHen you obserue any one bent towards you, in a strong passion of indignation, or too much admiration, use passionate importunity to decline them, and extreme derogation of your abilities, *Contraria contrariis curantur*, contrary passions are cured by their contraries.

Thus,

When they of Lystra would haue done sacrifice to the Apostles, the Apostles rent their cloathes, and ranne crying out, Sirs why doe you these things? wee are men of like passions with yee, Acts 14.15.

POLICIE CCXL.

Synods are necessary and profitable.

WHen factions or seditions grow ripe either in Church or

or State, convoke assemblies and Synods, for consultations in such perplexities may relieve with advice, what the heads of a few are not able to doe by reason of present distractions and apprehensions at the face of things; that light hath the most power which is gathered and straitened in the circle of a glasse, where there is a conventicle of Sun-beames.

Thus,

When the Sect of the Pharisees troubled the Church with urging Circumcision and Moses *Ceremonies, the Apostles and Elders came together to consider of this matter,* Acts 15.5,6.

POLICIE CCXLI.

In recommending their persons, relate their acts.

WHen you desire to recommend any into respects and favours, relate those things they

they are most notable and famous in, for opinions expect pleas, and allegations, and arguments, and are not prevailed with by naked obtrusions.

Thus,

When the Apostles writ to the Brethren at Antioch by the hands of Paul *and* Barnabas, *they stiled them men that hazarded their lives for the Name of our Lord* Jesus, Acts 15.25,26.

Policie CCXLII.

Entitle with the best authority what you desire to be made authenticke.

IF you feare something may be sleighted which you would have authenticke and well reputed, entitle it to the best authority you are able, it is a kinde of signature to an action, as a seale to a writing, and if the image and superscription bee *Cæsars*, Give to *Cæsar*, sayes *Christ*.

Thus,

Thus,

When the Apoſtles writ their definitive Letters to the doubting Brethren, they began thus, For it ſeemed good to the holy Ghoſt and to us, Acts 15.28.

POLICIE CCXLIII.

Injuries privately offered, content not thy ſelfe with private ſatisfaction.

WHen you perceive your ſelfe to have ſuffered injuriouſly, and yet have the advantage on your ſide by reaſon of the wrong, doe not acquit or releaſe them, though they would let you eſcape, till you let them know how they ſtand diſabled by the act, and this ſheds a kinde of obligation upon them for your curteſie.

Thus,

When the Magiſtrates had beaten

ten Paul *and* Silas, *and heard they were Romans, they sent to release them. but* Paul *answered, Doe they thrust us out privily now they have beaten us openly? Nay verily, let them come themselves and fetch us out*, Acts 16.36,37.

POLICY CCXLIV.

In tumultuary actions shew the unlawfulnesse and danger thereof.

IN seditious tumults and risings, still urge them that their cause shall have publike justice, and diffwade them from such violent actions by the danger and unlawfulnesse of such proceeding, for so you remember them of the integrity they violate.

Thus,

The Towne Clearke smoothed the People whom Demetrius *had raised against* Paul, *The Law is open, and there are Deputies, Let them implead one another, there being*

ing no cauſe, why wee can give an account of this dayes uproare, Acts 19.

POLICIE CCXLV.

How and when to make a proteſtation of ones innocency.

IF you would leave any place, function or employment with credit and good name, and ſecure your ſelfe from any after aſperſion, make publike proteſtation of your ſyncere behaviours therein, and thus you remove like a light which is not put out and choaked in ſmuffe, but taken from the ſocket of one candleſticke to blaze in another, and ſuch tranſlations are like thoſe which the Elect ſhall ſuffer at the laſt day, they ſhall not all ſleepe, but ſhall all be changed.

1 Cor. 15. 51.

Thus,

When Paul *tooke his leave of the Elders of Epheſus, he called them to-*

together and said, you know from the first day that I came, after what manner I have been with you. Acts 20.17,18.

POLICIE CCXLVI.

Forces to be raised with all expedition in tumults.

IN tumults and factious stirres, if it be requisite, muster forces with all expedition for appalling them, and thus you weigh downe the burthen of one scale with the weight of another.

Thus,

When Jerusalem was in an uproare, and saw the Captaine and souldiers comming to them, they left beating Paul, Acts 21.

POLICIE CCXLVII.

How to create a party for your selfe by making division among your adversaries.

IF you observe an advantage by which you may create a party or faction for your security, from the dissentions and divisions of others, make use of it, for by that you draw more to side with you, and make the danger which before was onely yours more generall, and then authority will grow more puzled what to doe, and this is a policy to get a kingdome divided against it selfe, and our Saviour tels us, such a one cannot stand.

Thus,

When Paul *perceived that one halfe was Pharisees and the other Sadduces, he cried out in the Councell, Men and Brethren, I am a Pharisee, and when he had said so, the multitude was divided.* Act. 23. 6, 7.

POLICIE CCXLVIII.

What is sometimes materiall in the defence of your justification.

IN false accusations and citations to judgement, if you see the first stirrers recoile, and conceale themselves, and onely some new incensed prosecute the businesse, alleage in defence of your justification being a very materiall thing: this giving backe of your adversary is a setting forward of your Cause, and you may well sound at such a retreat.

Thus,

When Paul *was brought before* Felix, *Certaine Jewes (said hee) found me in the Temple, who ought to have been here, and object if they had ought against me,* Acts 24.18, 19.

Policie CCXLIX.

How to decline your adversary that he be not your judge.

IN trials and judgements of controversie provide so, that you fall not into the audience of them, where you thinke there is malice and prejudice to prepare authority against you, for so even your adversary may become your judge.

Thus,

When Paul *was demanded if he would goe up to Ierusalem and be judged, I stand (sayes he) at* Cæsars *judgement seat,* Act. 25. 9, 10.

Policie CCL.

Relate the successe of things which are famous.

IF you would strengthen and confirme any cause with those which are interessed and inclined

ned to it, yet you feare may bee alienated and drawne away by diſſwaſions and whiſpers of the adverſary, relate the ſucceſſe and commodities which have beene knowne, and are famous in it, and this is as Mariners doe with their ſhips, when they arrive from great voyages, put on all their flagges and ſtreamers to grace their returne.

Thus,

When the Apoſtles met and had gathered the Church together, they rehearſed all that God had done for them, Acts 14.27.

POLICY CCLI.

An expedite way to prevent ſiniſter conſtructions.

WHen you thinke your behaviours or actions may have given occaſion of ill conſtructions, which were neither in your intention nor deſert, uſe

some expedite way of giving early satisfaction; and thus you shall outrunne conjectures and suspitions by your faithfull resolutions, this is to give physicke before the Disease.

Thus,

When Paul *was brought to Rome, hee called the chiefe of the Iewes together, to let them know, hee appealed not unto* Cæsar *for ought hee had to accuse his owne Nation of.*

Finis libri primi.

A SUPPEDITATION TO THE FORMER POLICIES.

The second Booke.

POLICIE I.

How to put your selfe out of the danger of being seduced.

Though you doe not keepe your discourse at home, yet keepe your opinion, and though that walke abroad, yet let this stay within: goe not out of your selfe, to see another: it is dangerous for a tender and sicke opinion, to bee

too adventurous in airing it selfe; it is Christs advice, *If they say, Behold he is in the Desart*, Nolite exire, *Goe not out*, Matth. 24. 26.

POLICY II.

How to try the ingenuity or generous condition of any.

MAke open protestation of their kindenesse and favours to themselves, and you shall observe it will worke a disclaiming and disavowing in the ingenuous, when Christ said to the righteous, *I was an hungry, and ye gave me meat*, they replied, *Lord when saw we thee an hungry, and fed thee?* but the wicked reply, *Lord when did we see thee an hungry, and did not minister unto thee?* Matth. 25. *from* 35. *to the end.*

POLICIE III.

How to draw men to your humour.

BEe oft neare and familiar in discourse and society, and be often infusing your affections and more light passions: this is to cast your owne garment upon another. *Eliah* to make *Elisha* propheſie like himselfe, *cast his cloake upon him*, 2 Kin. 2. 13, 14.

POLICIE IV.

When your adversary hath favour in audience.

HEre would be some art used to draw the attention away that your adversary obtaines, and by this, like *Peter*, you cut off *Malchus* eare, *Luk.* 22. 50.

POLICIE V.

To appease passions you raise.

IF recantations may stand with the credit of your person, they are surest and most prevailing; the prodigall had this refuge, *I will goe to my Father, and say, Father, I have sinned*, Luke 15.18.

POLICIE VI.

If you be in presence when favours are conferred upon any.

DOe not seeme to grudge or repine, for by that you insinuate some disability and want of desert in him who is honoured: *Christ* tooke it ill when *Iudas* said of *Maries* Spikenard, *To what end is this waste?* Matth. 26.8.

POLI-

Policie VII.

If you would have your entertainment please in generall.

BEe not too peremptory in lawes or ceremonies in your feast, obliging others to the observance, *Ahasuerus* feast was therefore commendable, *For they gave royall wine in abundance, yet none did compell*, Esth. 1. 7, 8.

Policie VIII.

To prepare one to whom you have a suit.

MEn are freest and most chearfull in times of joy and mirth or pleasure, therefore put them into these, or observe to take them at these times; *When* Ahasuerus *was at banquet with Queene* Esther, *What is thy request, saies he? and it shall be performed, even to the halfe of the Kingdome*, Esth. 7. 2.

POLICY IX.

When an opposition is of dangerous consequence.

IT is the safest not to let such goe on, and enjoy the power they assume; when *Vasthi* the Queene would not obey the King, *Shee hath not wronged the King onely, sayes* Mamucan, *but all the Princes, whose Wifes, if they heare of this deed, shall despise them*, Esth. 16, 17.

POLICIE X.

When generall applause or honours are performed.

IT is policy to comply, and thus farre to bow with *Naaman* in the house of *Rimmon*: when *Haman* saw that *Mordecai* bowed not, nor did him reverence, *Then was* Haman *full of wrath*, Esth. 3. 5.

POLI-

POLICY XI.

In businesse with Strangers.

SUspition is a vertue where you have had no occasion to trust, credulity hath betraied more than her opposite, *Believe not every Spirit*, 1 Joh.4.1.

POLICY XII.

In occasions of feares.

TO bee fearefull, is to dos misfortune a curtesie, and to make us lesse able to encounter what wee feare: successe or discomfiture often beginne at the heart, *The feare of a man bringeth a snare*, Prov.29.25.

POLICIE XIII.

In suddaine assaults.

MAke them not more suddaine by your apprehensi-

on, let not your project for escape, bee violent, but smoothly quicke, for else it distracts, and in your haste you may take out at a wrong doore, *Goe not forth hastily to strive*, Prov. 25.8.

Policy XIV.

When misfortunes befall any of your owne quality or condition.

IT is wisdome to looke to your owne house when your neighbours is on fire, and to startle and awake at the passing-bell of your friend, *And great feare came on all those and as many as heard those things*, Acts 11.5.

Policie XV.

To draw others into your assistance.

RElate your owne alacrity, and chearefull resolution, the aide you have already in present

sent

ſent, or in promiſe, the countenance and quality of your aſſiſtants; when *Nehemiah* would repaire Jeruſalem, hee told the Prieſts and Rulers the Kings words, and how God was with him, *And let us riſe up and build*, Nehem.2.18.

POLICY XVI.

How to pleaſe the variety of company you diſcourſe with.

GIve occaſion for each to diſcourſe in his owne profeſſion and art, ſo you pleaſe the party, who delights to communicate his knowledge, and you enrich your owne, *A wiſe man will heare and encreaſe*, Prov.1.5.

POLICIE XVII.

For publike diſpatch.

ANimate and cheriſh your agents and inſtruments with

with such arguments as fit the nature of the businesse, either by gift, promise or extolling their merit, *And all the Wall was joyned together, for the People had a mind to worke*, Nehem. 4. 6.

POLICY XVIII.

In time of unexpected assaults.

LOoke about where your weaknesses and disadvantages lie, and there apply forces, *And they said unto us, from whence yee shall returne they will bee upon y u, therefore I set in lower places behinde the Wall, and in the higher places, I even set the People with their swords, their speares, and bowes*, Nehem. 4. 12, 13.

POLICY XIX.

In times of publike danger.

WArme the bosomes of the people with exhortations,

ons, excite them, with the right of their cause, the dependancies, and supposed advantages, which are on their side, *Be not afraid, remember the Lord who is great, fight for your brethren, your sonnes, and your daughters, your wives, and your houses*, Neh. 4. 14.

POLICIE XX.

In some kinde of soliciting.

IT is better to move by speech than letter; your face, your person, your countenance, may get regard; Saint *John* deferres further writing to *Gaius*, *I trust I shall see thee shortly, and we shall speake face to face*, 2 Joh. 14.

POLICY XXI.

In imploiment of Instruments.

VSe the plainest, for they will worke faithfully, and report truly; cunning men will for

for your satisfaction sake and their owne credit, adventure without command, and from your businesse derive credit to themselves: *Christ* chose the plainest for his spirituall businesse: *God hath chosen the weake things of the world*, 1 Cor. 1. 27.

Policie XXII.

What qualified instruments to imploy.

IN generall, fit your matter with a condition.

In businesse of expostulation.

VSe a bold man, such an one will not easily bee put off or daunted, God imploies *Paul* to the obstinate Jewes, *Bee not afraid but speake*, Acts 18. 9.

POLICIE XXIII.

In busineſſe of perſuaſion.

WHere entreaties are of moment, uſe well languaged men; thus were the men of Lyſtra perſwaded, and *They called* Paul *Mercurius*, becauſe hee was the chiefe ſpeaker, *Acts* 14.12.

POLICIE XXIV.

In buſineſſe of enquiry and obſervation.

VSe ſubtle and crafty men, they will ſearch, and skrew, & worme into buſines of difficulty, *Counſell in the heart of a man is like deepe water, but a man of underſtanding will draw it out*, Prov. 20.5.

POLI-

POLICIE XXV.

Observation for imploiment.

VSe such as have beene lucky and fortunate, such will bee industrious in your businesse to keepe up their reputation, *The keeper of the prison imploied* Joseph *in all, for he saw what hee did the Lord made it to prosper*, Gen. 39.23.

POLICIE XXVI.

In the first onset to any for a request or suit.

ONe way, 1. You may sound them a farre off rather than touch upon it abruptly: though our Saviour intended to stay with his Disciples, yet *Hee made as though he would have gone farther*, Luke 24.28.

POLICY XXVII.

A Second way is by unexpected comming upon them, and some quicke question which prevents long deliberations; when God prevailed with *Paul* in his conversion, *Suddainly there shined round about him a light from Heaven*, Acts 9.3.

POLICY XXVIII.

How to discover the dispositions of others.

ONe way of discovery is by passion.

Passion is one casement through which men are seene, therefore the Wise-man advised, *The discretion of a man deferreth his anger*, meaning, least hee discover himselfe, *Prov.* 19.11.

POLI-

Policy XXIX.

ANother way is by truſt. He that committeth any thing to the faith of another may obſerve his condition: the Servant in the parable by the talent committed to him, diſcovered himſelfe to his Lord, and heard from him, *Thou haſt beene faithfull over a few things*, Matth. 25.21.

Policy XXX.

A Third way is by your neceſſity.

When there is no pretext or colour to bee uſed, men are diſcovered, how they ſtand affected; thus the Hypocrites for a while beleeved, but in time of temptation fell away, *Luke* 8. 13.

POLICIE XXXI.

To worke one to your bent.

One way,

IT may bee done by knowing his nature and customes, and so you may winne him; thus God disposes and orders men to his will, *For he knoweth the hearts of the children of men*, Prov. 15.11.

POLICY XXXII.

ANother way, you may doe it, by observing their ends, and so draw them; *Christ* saw *Simon*, and the rest also for fish, and hee gave them their nets full at draught, and perswades them to follow him thus, *Ye shall henceforth catch men*, Luke 5.10.

POLICY XXXIII.

A Third way, by knowing their faults and weaknesses, and so you may with awe make them yours, when the woman of Samaria,

Samaria saw *Christ* knew her secret faults, *Whom thou hast now* (saies he) *is not thy Husband; I perceive thou art a Prophet* (saies she) and then honoured him, *John* 4.18.

POLICY XXXIV.

In dealing with subtle men.

THeir speeches must bee interpreted by their ends and aimes you perceive by them, and doe not expound them too much to the present sense they seeme to beare; the Pharisees end with *Christ* was to trap him, therefore hee wisely declined every faire question, and that of Tribute thus, *Give* Cæsar *the things which are* Cæsars, *Matth.* 22.21.

POLICIE XXXV.

In occasions of expence.

IF you bee fluent in one kinde, bee sparing in another, if in your diet, save it elsewhere, keepe one hand shut when the other is open, when *Christ* had beene prodigall in his Miracle of loaves and fishes, hee concluded frugally, *Gather up the fragments, that nothing be lost*, Joh. 6.12.

POLICY XXXVI.

In occasions of praise and commendations.

TOo much magnifying and applauding moves envy and contradiction, when the Officers said of *Christ*, *Never man spake like this man*, the Pharisees replied, *Are ye also deceived?* John 7.46,47.

POLI-

POLICIE XXXVII.

In outward behaviours and demeanour.

TO use a kinde of ceremony is to teach others to be curteous too, and demeanours most commonly are paid backe in their owne coine, *Whatsoever a man soweth that shall hee reape*, Gal.6.7.

POLICIE XXXVIII.

In society.

BEe not too much in any thing, by that you create satiety and become cheape, *Withdraw thy foot from thy neighbours house, least he be weary of thee and so hate thee*, Prov.25.17.

Policie XXXIX.

In application or addresse to any.

APply your selfe so to any person of quality, as though it were more out of regard than your owne softnesse, least your good intention bee expounded flattery, therefore in discourse to acquit your selfe of this, interpose your distinctions and reasons to his, and when you allow, doe it with enlarging those reasons which are his grounds: *Christ* commended the woman of Canaan when shee thus interposed, *Truth Lord, yet the Dogges eat of the crummes which fall from their masters table*: shee yeelds to him, yet with an exception, *Matth.* 15 27.

Policie XL.

When you would propose a thing to any.

IT is not so convenient to offer it your selfe as to lay some traine for the party to take at; when *Nehemiah* had a desire to tell the King a businesse, hee became sad, so as the King enquired, *Now* (saies hee) *before that time I had not beene sad in his presence*, Neh. 2. 1.

Policie XLI.

In conference with any.

IT is policy to watch him with your eye to whom you relate any thing of consequence, for the secrets of many appeare in by-motions of their countenance and behaviours, therefore the eyes of God, whom no secrets escape, are said, *To runne to and fro throughout the whole earth*, 2 Chron. 16. 9.

POLICY XLII.

In innovations or novelties.

AFfect not innovation too much, for there is an incongruity in all new things with the old, and they peece not so well, and such experiments are dangerous, unlesse the necessity be urgent, *No man* (saies *Christ*) *putteth a piece of new cloth to an old garment, for the rent is made worse*, Matth. 9. 16.

POLICY XLIII.

In reformations.

LOoke well that it be the necessity which calles for the reformation, and not rather a desire of your owne to change, and then *Aske for the old pathes, where is the good way, and walke therein*, Jer. 6. 16.

Policy XLIV.

In dispatches.

TOo much haste maketh false conclusions and clauses in businesse, stay a while to make an end the sooner, *The race is not to the swift*, Eccl. 9. 11.

Policie XLV.

In discourse.

OBserve the quicke and tart speeches of any, they are often sprung out of covert and secret intentions, therefore *Salomon* condemnes such, *Seest thou a man hasty in his words? there is more hope of a foole*, Prov. 29. 20.

Policie XLVI.

In place or authority.

THinke on those predecessors that have behaved themselves ill

ill in the place before, for a direction to thy selfe what to avoid, *Now these things are our examples to the intent wee should not lust, as they also did,* 1 Cor. 10. 6.

POLICIE XLVII.

When you are in place or authority.

A second way,

INvite and embrace helpes and advices touching the practice of businesse, *If two lie together, then they have heate, but how can one be warme alone?* Eccl. 4. 11.

POLICIE XLVIII.

When you are in place.

A third way,

GIve accesse freely, and bee liberall of your presence, for concealement stirres up passion in sutours; it is even one of the spirituall griefes, *Thou didst hide thy face, and I was troubled.* Psal. 30. 7.

POLICIE XLIX.

When you are in place or authority.

A fourth way,

BE not swayed and led by easinesse, importunity, or light respects, *To respect persons is not good, for such a man will transgresse for a piece of bread,* Prov. 28.21.

POLICY L.

When you are in place or authority.

A fifth way,

IN conversation and priyate dispatches, be not too sensible of what you are, of your place and honour, by humility you shall finde grace and favour, *God resisteth the proud, and giveth grace to the humble,* and our Advocate *Christ Iesus* bids us, *Step boldly to the throne of grace,* Heb. 4.16.

POLICIE LI.

In businesse of complaints.

BEe not hasty to punish, but debate and examine, *The cry of Sodom and Gomorrah is great*, saies God, *I will goe downe now, and see whether they have done altogether according to the cry of it*, Gen. 18. 30, 21.

POLICY LII.

To avoid envy.

AVoid all unnecessary and ambitious ingrossing of businesse, and all insolent and proud affectations, *He that exalteth his gate seeketh destruction*, Prov. 17. 19.

Policie LIII.

To avoid envy.

A second way,

A Wise man will sometimes in businesses that doe not much concerne, suffer himselfe to bee croſt on purpose, and to bee over-borne, that hee may lessen envy, *It is good for me that I was afflicted*, Psal. 119.71.

Policy LIV.

In time of action.

DOe not publish too much what you are to doe, it is like a Trumpet to call up and awake opposers or competitours, *The prudent shall keepe silence in that time*, Amos 5.13.

Poli-

POLICIE LV.
In affronts and disgraces.

One way,

STudy not revenge too much, neither meditate on the affront, for by this you keepe your wound greene which would heale, *It is honour for a man to cease from strife, but every foole will be medling*, Prov. 20. 3.

POLICY LVI.
In affronts and disgraces.

A second way,

BEe not too witty in finding out circumstances of contempt, for they kindle and aggravate, *He that increaseth knowledge increaseth sorrow*, Eccl. 1. 18.

POLICY LVII.

A Third way, consider that revenge maketh thee but even with thy adversary, but pardoning makes thee his better, *it is the glory of a man to passe over a transgression*, Prov. 19. 11.

POLICY LVIII.

In affronts and disgraces.

A fourth way,

IF hee be a friend that provokes thee, thinke as *Iob* did, when God afflicted him, *Shall I receive good at his hands? and shall I not receive evill? Iob* 2.10.

POLICY LIX.

In your dealings.

VSe a kinde of openneſſe and freeneſſe, ſuch behaviour will make others free to you; *To communicate forget not: whatſoever you doe, doe it heartily*: and as in water, *Face anſwereth to face, ſo the heart of man to man*, Prov. 27.19.

POLI-

POLICY LX.

In your dealings.

A second way,

GEt the opinion of secrecy, for then like a sound and close vessell men will powre themselves into you; *Let every man bee swift to heare, slow to speake*, Jam. 1 19.

POLICIE LXI.

In your dealings.

A third way,

GEt the report of upright dealing, and men will negotiate more freely with you; doe not affect the crooked courses of the Serpent, *Renounce the hidden things of dishonesty, not walking in craftinesse*, 2 Cor. 4 2.

POLICIE LXII.

When favourites grow insolent and haughty.

IT is wisedome to raise another into favour, who may give checke to the others insolency and presuming; *Ahasuerus* caused *Haman* his favourite to take the royall apparrell and put it upon *Mordecai*, Esth.6.10.

POLICIE LXIII.

When things succeed fairly with you, as friendships or fortunes.

DOe not relie too much on the faire weather below, nor suffer your selfe much possessed with what you possesse; the faster you are glued and bound, you are then torne and rent from thence with more sorrow; when *Haman* was commanded to honour *Mordecai*.

whom

whom hee hated, after hee had done, *He hasted to his house mourning*, Esth.6.12.

POLICIE LXIV.

When there is difficulty in obtaining a suit.

IF you cannot prevaile for your entire sollicit, goe lesse for the present, and importune a grant in part by way of experiment; when *Daniel* saw it was difficult to enjoy his diet of pulse and water, he said to their president, *Prove thy servants, I beseech thee, and as thou seest, deale with thy servants*, Dan.1.11,12.

POLICIE LXV.

When pretences and rumours are told you, which concerne the action you are upon.

EMulatours and secret Enemies will be dispersing these,

to

to disparage your attempt, or to feare you from proceeding, for such prevaile much with a timorous actour, but a wise and resolute agent will neglect them; *Thus* (said *Nehemiah*) *they all made us affraid, saying, Their hands shall bee weakened from the worke that it be not done*, Neh.6.9.

POLICIE LXVI.

When you are sollicited from any great or famous action by pretences.

YOu may safely suspect their plot, for it is either to entertaine you with parley and delay, and so to hinder the progresse of your worke, or else to engage you in some other businesse, to make you remit in your industry and action upon this; *And* Sanballet *sent, saying, Come let us meet together, and I sent saying, I am doing a great worke, Why should*

the

the worke ceaſe? and they ſent unto me foure times, Neh. 6. 2, 3.

POLICIE LXVII.

In occaſions of ſcandall.

LOoke what your ſcandall is you afford and occaſion, whether it bee diſhonourable to your profeſſion, religion, or obligation, and then differ not the reformation, leaſt you continue it with too much diſadvantage to the cauſe, *Alſo I ſaid, It is not good that ye doe: ought ye not walke in the feare of our God, becauſe of the reproach of the Heathen our Enemies?* Nehem. 5. 9.

POLICIE LXVIII.

In actions of great deſigne.

SEt not both your eyes upon your buſineſſe, but looke abroad with one, bee not too ſecure in what you doe; if your mattocke

mattocke be in one hand, have a ſword in the other, bee prepared for worke and defence; *And the builders every one had his ſword girded by his ſide, and ſo they builded*, Neh. 4. 18.

POLICIE LXIX.

In times of Peoples or Commons complaint.

IF the cry and exclamations bee high and grievous, delay not, but redreſſe exactions, by reforming the Officers and Rulers, and cauſing them to abſtaine; *There were that ſaid, wee have borrowed money for the Kings tribute: then I conſulted with my ſelfe, and rebuked the Nobles and Rulers, and I ſaid, I pray you, let us leave off this uſury*, Nehem. 5. 7. 10. 4.

POLICIE LXX.

How to use the favours of any.

BEe not insolent and presuming, neither assume too much; it is *Salomons*, *Put not forth thy selfe in presence of the King*, Prov.25. and when Saint *John* would have bowed himselfe, the Angell suffered him not, *See thou doe it not, for I am thy fellow servant*, Rev.19.10.

POLICIE LXXI.

In imparting a businesse which is not generally allowed.

IT is not safe to bee too presumptuous nor bold in communicating, especially to common people, and those of meane ranke, who are the very servants and vassals of rumour and fame; make choice rather of persons of quality; when *Paul* went to Jerusalem, I *communicated* (sayes hee)

hee) *the Gospell, but privately, to them which were of reputation*, Gal. 2. 2.

Policie LXXII.

In difficult affaires.

MUch counsell bringeth much safety, *And God sate upon a throne, consulting how to destroy* Ahab, *and all the Hoast of Heaven standing by him*, 1 Kings 22. 19.

Policie LXXIII.

In the multitude of sollicitours and sutours.

REmission and reference is fit in such throng, and crowdes; when *Paul* in his astonishment, asked GOD, What wilt thou I shall doe? he referred him over to *Ananias*: so *Cornelius* was set over in a vision to *Peter*, *Acts* 9. 6. 10. 5.

POLICIE LXXIV.

In giving favours.

FAvours given with moderation and temper, keepe them ſtill in appetite and attending for more, *None returned to give thankes* (ſayes *Christ*) *but this ſtranger*; ſo they that are ſtrangers to your favours, that taſte them ſeldome are thankfulleſt.

When the Crow that *Noah* ſent forth, found ſure footing, he never returned.

POLICIE LXXV.

In carriage of a buſineſſe.

SEcrecy and ſilence is the chiefe engine: theſe that hold not counſell, are but Jays in action, and like bad gameſters, by not keeping cloſe their Cardes, let their adverſary winne the game.

The

The heart of a foole is in his mouth.

POLICY LXXVI.

In case of enquiry.

BEe not too inquisitive after that you would bee loath to finde, it is like one that pursues that which hee desires to avoid, *Take heed,——least thou heare thy servant curse thee*, Eccl. 7.21.

POLICIE LXXVII.

In dealing with a weake man.

S'*Alomon* forbids to exchange any aire with such persons, there is neither credit in the contention, nor conquest; *Answer not a foole according to his folly*, *Prov.* 264. yet hee allowes after, what he here disapproves; therefore a light medling is not amisse, but no familiarity; *Answer a foole* (and so leave him) *according*

cording to his folly, least hee be wise in his owne conceit, Prov. 26. 5.

Policie LXXVIII.

In times of displeasure of friends.

DOe not retire and leave a displeasure to it selfe, it is as if you should see your neighbours house on fire, and goe away, not seeking to quench it; keepe still your prescription, there is an art to looke ones selfe into the favour of a displeased friend; like one that sheds his image into a looking-glasse with standing before it; *if the spirit of the Ruler rise up against thee, leave not thy place, for yielding pacifieth,* Eccl. 10. 4.

Poli-

POLICIE LXXIX.

In reconcilements and comming backe of friends from wrath,

IT is more policy to passe over words and causes, which have occasioned the difference, than to peece the rent with excuses and apologies.

It is a strange act to make the cause of your enmity your way to friendship, and to send your old wrath on embassage for a new reconcilement, *Hee that covereth a transgression seeketh love, but he that repeateth a matter separateth very friends*, Prov. 17. 9.

POLICIE LXXX.

In discourse with the cholericke and passionate.

BEe smoothe and soft in your answers and replies, and so you put off wrath, and this is to blow

blow upon the heate of another to coole him.

Sweet entreaties and calme phraſe perſwades ſuch paſſions into friendſhip; *Surely the Serpent will bite without enchantment*, Eccleſ. 10. 11.

POLICY LXXXI.

In waiting for opportunities.

BEe not too formall and punctuall for occaſions; as it is but a vaine delicacy in Religion, ſo it is in civill matters; *Thomas* his faith was the worſe for being ſo point-device, *Except I ſhall ſee in his ſide the print of the nailes, and put my finger into the print of of the nailes, I will not believe.*

Doe not regulate your devotion by the Calendar, nor waite for conveniency by the Almanacke; *Hee that obſerveth the winde ſhall not ſow, and he that regardeth the cloud ſhall not reape*, Eccl. 11. 4.

POLI-

POLICIE LXXXII.

To know when fashions are pretended and dissembled.

THey are ever carried with timorousnesse and formality, and they come hardly and unnaturally from the actours; *Peter* sate downe among them, but a certaine Maide beheld him, as hee sate, and looked earnestly upon him, and said, *This man was also with him*, Luke 23.55,56.

POLICY LXXXIII.

In use of friendships.

IF your friends bee men humorous and uncertaine, though not with you for the present, yet date an alteration to your selfe; *Ama tanquam inimicus futurus*, love your friend as one that may be your enemy; *Job* describes the wisedome of God in this clause, *Behold hee put no trust in his servants*,

vants, even he charged his Angels with folly; and ſayes *Zachary*, I *was wounded in the houſe of my friend*, Zach. 13 6.

POLICIE LXXXIV.

If you faile in your deſigne upon any.

DOe not therefore extinguiſh all your purpoſes upon them, ſaying, as *Paul* at his farewell, *From henceforth you ſhall ſee my face no more*; if you faile in the thing you deſired, doe not therefore caſheere and turne their reſpect out of ſervice: that were asif you ſhould breake a bow, that would not hit the mark you ſhot at.

Keepe what you had ſtill in tune for application, and remember, *It is not for you to know the times or the ſeaſons*, Acts 1.7.

POLI-

Policie LXXXV.

How affections and passions are incited.

PAssions are of light and subtle nature, like aire and spirit, soone moved; the motions which prevaile with them must bee according to their owne nature, suddaine and subtle; *Or ever I was aware, my Soule made mee like the Chariots of* Aminadab, *Cant.6.12.*

Policy LXXXVI.

How they are becalmed.

THey are pacified by opposing passion to passion; *I will turne their mourning into joy,* Jer.31.13.

By not opposing their first brunt, but suffering them to worke out their first foame of violence; *By long forbearing even a Prince is perswaded,* Prov.25.15.

Pol.

Policie LXXXVII.

To worke any by hope.

STudy to create this passion in those you imploy, by promises and faire inducements, such will endure the distempers and agues of businesse, for hope is like a pulse and spirit in the artery of negotiation; therefore the Apostle sayes of Charity, that *it hopeth all things, and endureth all things*, 1 Cor. 13.7.

Policy LXXXVIII.

To worke any by advantage of their dependances.

OBserve what influence dependances have upon mens natures.

Where dependance is, there is a servility and tendernesse of behaviour, *Therefore the chiefe Rulers, though they beleeved in Christ,*

durſt not confeſſe him, becauſe of the Phariſees, Joh.12.42.

Where dependance is, there is an Obligation from departures; men that depend cannot bee free and abſolute in their actions and motions, *The eyes of ſuch ſervants muſt ſtill looke unto the hand of their maſters.*

Where dependance is, there is a feare to make forfeit of preſcriptions and favours, to which they are entituled; therefore *David* in his ſpirituall adherence ſayes, *In thy feare will I worſhip*, Pſal.5.7.

By theſe advantages men are awed and ſwayed, and ſpeake in the Language of our Saviours obedience, *Not as I will, but as thou wilt*, Matth.26.39.

POLICIE LXXXIX.

How to enquire and informe your ſelfe.

HE that would ſee the cloſets or private walkes of any, muſt procure the keyes.

There is no informing your ſelfe in the ſecrets of another, without the helpe of theſe that can open them.

A ſervant is one key, *He revealeth his ſecret to his ſervants*, Amos 3.7.

An eſpiall is another, *A talebearer revealeth ſecrets*, Prov. 11.13.

His owne actions a third, thus God is diſcovered, *Speake to the Earth, and it ſhall teach thee*, Job 12.7.

Common report a fourth, *Aske now—the Fowles of the aire, and they ſhall tell thee*, Job.12.7.

Familiars and Counſellours a fifth, *Come* (ſaid *Dalilah*) *for he*

hath shewed me all his heart, Judg. 16.18.

POLICY XC.

How to know how men are affected.

IT is a pretty art of discovery, to put out some questions or cases which import your project, and to observe how they assent or dissent; this is to dive and wade for a secrecy, and to informe your selfe for accommodation; this policy the Pharisees used often upon Christ, *Is it lawfull* (say they) *to heale on the Sabbath-day?* this they said tempting and trying him, *Matth.* 12.10.

POLICY XCI.

How to make men tell some secret or private grievance.

IT is a prevailing practice, to pretend the like, and seeme sicke

ſicke of the ſame diſeaſe: men of a trade or profeſſion will communicate moſt freely each to other: *We powre out our ſelves freelieſt to Chriſt, for hee was like us in all things, ſinne onely excepted,* Heb. 4.15.

2. Another way is to appoſe, and queſtion them in times and ſeaſons of alacrity and joy, for the ſpirits then come forth more from retiredneſſe and privacy, and have a ſubtle looſeneſſe and laxation, and are not ſo retentive and difficult; therefore it is ſtiled in Scripture, *The Oyle of joy*, Iſai 61.3. becauſe it makes the parts ſoft and ſupple to be wrought.

POLICY XCII.

A Third way, to picke a ſecret out, is to obſerve them in any fit of ſorrow or diſcontent; for though griefe bee a corrugation and contraction of the parts within, yet it holds

with the nature of ſtrainings and ſqueeſings; there is ſomething ſtill expreſt, and got out at ſuch times; when *David* was in heavineſſe, then ſayes hee, I *acknowledged my ſinne unto thee*, Pſal. 32.5.

POLICY XCIII.

How to preſerve a State from ſedition and tumult.

LEt there bee a free courſe for complaints, let the law bee open and expedite; this keepes favourites and great ones from daring, and doing wrong, and reſtraines the people from ſeditious meanes of redreſſe, when they obſerve any wrong committed; *Seeke judgement, relieve the oppreſſed*, Iſai. 1.17.

POLI-

POLICIE XCIV.

In secret calumniations and libellings.

APprehend alwayes the first rumours, and catch at the breath of reproaches; their spreading is like a malignant aire, that infects where it blowes: the onely course here is to force the libeller and calumniatour to turne accuser and impleader, and to bring publicke proofe for the private calumniation, and so excuse, or condemne: *Execute judgement in the morning*, Jam. 4. 11. Jer. 21. 12.

POLICIE XCV.

In innovations and change of lawes

INnovations are made two wayes, either suddainly and at once, when the present lawes are then observed inconvenient; and this is scarce effected without

diſlike and oppoſition and danger.

Or by degrees and ſlowly, by theſe which foreſee inconveniences at a diſtance, and even here is a hazard of diſlike from theſe which are not equally ſighted.

In generall, the danger is great, and departures from cuſtomes unſafe and full of hazard; *Ab antiqua vivendi conſuetudine non libenter diſcedamus*; therefore ſayes the Wiſe-man, *Meddle not with them that are given to change*, Prov. 24. 21.

POLICIE XCVI.

In time of peace.

EVen in a time of peace, it is a policy to have a noiſe of warre: the exerciſe of armes makes your peace brighter than them, and preparations for an enemy, keepes your enemy at more diſtance, never none loſt by anteda ting loſſes; *Pacis tem-*

pore

pore belli studia tractarentur, Watch therefore, for yee know not the day, *Matth.*25.13.

POLICIE XCVII.

How to make innovations take with the people.

WHatsoever the change be, whither of forme of goverment, or lawes, or doctrine and discipline, still things take better if they appeare in the feature of antiquity, and that your change seemes still but to bee a recovery of antiquity which was lost, and a kinde of reducement to the primitive integrity; therefore give the same names and titles, *Ut eadem cum illis esse putentur*, that they may bee thought the same still among the vulgar; for absolute innovations will take from none but him, who said, *Behold I make all things new*, Revel.21.5.

POLICY XCVIII.

What would bee done at ſucceeding into a new ſtate or fortune.

IF too much injury may not follow, or unlawfulneſſe bee committed by it, it is policy to alter the ſtate and fortunes of the greater ſort, to tranſmute and exchange the poſſeſſions and their lords, to put a new face upon all things, that you may bee the onely man read there, and all dependances acknowledge you: this action comes in a proportion to that of God, *Who filleth the hungry with good things, but the rich he hath ſent empty away*, Luke 1.53.

POLICY XCIX.

In great deſerts and expectations of reward.

IT is the beſt not to ſeeme aſſuming and arrogating, for then the

the obligation ends in ingratitude, and where men have beene most deserving, even those which should requite, grow sicke of two diseases which makes them ungratefull, *Avaritia & suspitione*, avarice and envy, and *Where envy is there is confusion*, and every evill worke, *Jam.* 3. 16.

POLICY C.

When any faction or power growes great and dangerous.

IT is policy to suffer it with caution, for if you once shew your dislike in opposing, you stir it into combustion and strife, for many are often well prepared to rebell, which sit still and content themselves in the contemplation of the power they enjoy, like some birds which never stirre nor offer upon wing, while you seeme to neglect, or not eye and stirre them too much, but if once you move, they move too; therefore

therefore in this case as the Prophet sayes, *Your strength is to sit still*, Isai. 30 7.

POLICIE CI.

If you suppresse your disposition for a time, it is policy to change and shew it selfe by degrees.

HEe that hath occasion to suspend the discovery of himselfe, and thinkes it no time to make himselfe knowne, let him take heed when hee hath obtained what he desired, that hee change not too suddainly, but that his alteration seeme rather a worke of the occasions which happen to him, and that hee seemes to change because things require it, else hee discovers his disguise and pretence to his dishonour, but in the other way like *Job, He even waites till his change come*, Job 14.14.

POLICY CII.

When you observe any Officer or favourite to expresse himselfe free and noble generally.

TAke notice that two things may set such on worke, therefore they are to be eyed and observed.

The one may bee an ambition to greatnesse and popularity.

The other, a fortifying themselves in the favours and opinions of others, that they may bee more able to struggle with the authority they feare.

Therefore observe, *Ne beneficentiæ aliqua specie mali quippiam moliantur*, least what they pretend as a vertue, they use but to colour their vice, for *Gifts are said even to blinde the wise*, Exod. 23.8.

POLICIE CIII.

How to diminish or lessen a faction.

ENquire into their walkes and advantages, and those they adhere to, winne them by favours and promises from them in private, and this is to disable them without noise or appearance of tumult: this the Apostle observes and drawes some from siding with the world by proposing Heaven and heavenly comforts, *From such withdraw thy selfe, but godlinesse is great gaine,* 1 Tim.6.5,6.

POLICIE CIV.

When you are to receive favours or rewards from any.

DOe not betray by your joy and alacrity any project which lies dormant in your bosome, watching for this occasion; discover not your secret ends

ends and purpoſes, you intend upon the enjoying this favour, and give no occaſion for ſuſpition; hee is unwiſe that makes ſuit for his enemies ſword, and tels him hee intends to ſlay him therewith, *Diſcover not a ſecret to another*, Prov. 25. 9.

POLICY CV.

In occaſions of rebuke and increpation.

WHen you have occaſion to reprove the errours and misbehaviours of any, obſerve your ſeaſon and phraſe for it, if they bee many who are intereſſed in the guilt, reprove them ſmoothly and calmely; Saint *Pauls* methode is obſerveable, when hee rebuked the Corinthians, *What ſhall I ſay to you? Shall I praiſe you in this? I praiſe you not*, 1 Cor. 11. 22.

POLICY CVI.

In employing formerly discontented spirits.

THey that worke by such, are like those that shoote in a broken bow, which will not hold the bending, it is not safe to employ any who have suffered ill intreaty or disfavour from you, such keepe a wound in memory, and they will either fall upon some action which shall recover their honour, or expresse their revenge, *Using their liberty for a cloake of maliciousnesse*, 1 Pet. 2. 16.

POLICIE CVII.

In counselling and advising.

THose counsels which are unfortunate, though they bee prudent and faithfull, yet prove ever dangerous to the counsellours themselves; therefore it is policy

policy to advise with moderation, and not with vehemency and importunity; and yet however to propound your soundest reasons and arguments, that these which embrace it may rather seeme to come over to it, than bee drawne, and when their assent meets, they stand equally engaged themselves to share in the successe; it is not safe for any to counsell peremptorily, but for him *Who worketh all things after the counsell of his owne will*, Ephes. 1. 11.

POLICIE CVIII.

How to behave your selfe when you are envied.

IT is your safest to seeke the remove of those which envy your attempts, yet by honest and lawfull wayes, for so long as they are neare you they will bee a cloud still to hinder the brightnes and cleareneſſe of your actions;

ons; God tooke away *Korah* and his complices, that *Moses* might doe his service more accurately and famously, *Numb.* 16. 31, 32, 33.

POLICY CIX.

DOe not seeme in your actions to referre all to your selfe, and to bee too much a center to what you doe, attribute all your successe to the Power above; *It is no more I*, sayes *Paul*, *but* Christ *that dwelleth in mee*; and make still protestation, that your undertaking have respect to the benefit of others; *Whether we bee comforted* (sayes the same Apostle) *it is for your consolation, —or whether wee bee sober, it is for your cause*, 2 Cor. 1. 6. 5. 13.

POLICY CX.

What you are to observe when you are to negotiate with any.

AS hee is no wise physitian, that will not study to know the full vertue of every ingredient he uses, and all circumstances which concerne the nature of it, so hee is no wise man for businesse, that will not study the knowledge of him hee deales with, for there are many things which have influence and make impression upon the nature of man; the discovery of which may doe much service.

It is necessary to consider the sexe; the Feminine is more soft and easie, and lighter things will move and prevaile with it, therefore the Apostle cals *Women the weaker Vessell*, 1 Pet. 3. 7.

Then consider the age: old age is more perverse and harsh to treate

treate with; *Seest thou* (saies *Salomon*) *an old——King? there is more hope of a foole than of him*, Prov.26.12.

Consider the state or present condition, prosperity makes men more daring and confident, *I said*, saies *David*, *in my prosperity, I shall never be moved*, Psal.30.6.

Consider their country or climate, for their inclination is a little over-ruled by that; *Paul* bids *Titus* rebuke the Cretians sharpely, because *They are lyars, evill beasts, slow bellies*, Tit.1. 12,13.

Consider the present disposition and humour they are in, the Apostles observing that Christ was not disposed to be discovered; *None of them*, saies the Text, *durst aske him, who art thou?* Joh.21.12.

Consider where their advantages

tages and disadvantages or weaknesses lie most, like the light whose brightnesse examines the least chinke in a roome, and there shootes in; *I gave my heart* (sayes *Salomon*) *to seeke and search out by wisedome concerning all things*, Eccl. 1. 13.

POLICIE CXI.

How to enfavour your selfe with those you discourse with.

BEe observant of the humour and disposition you see raigning and predominant where you come, bee not singular nor contradicting, discord advances all musicke, but the musicke of society and correspondence: they that cannot comply, (and yet not betray too much easinesse) are ignorant of the true symmetry and proportion in society, and are like those in the parable, *We have pipe[d] to yee, but*

ye

ye have not danced, we have mourned to you, but ye have not lamented, Matth. 11. 17.

POLICY CXII.

How to make one love your company.

BEe not too lockt up nor reserved, when there are occasions of freeneſſe offered, but let your behaviour like a key open the double locke of your owne and your friends reſervation; it is no right method to draw one neare you, by keeping your ſelfe at diſtance; and the way to have the veſſell of another opened, is to powre forth your ſelfe in a ſweet effuſion, *Becauſe of the ſavour of thy good ointments, therefore doe the Virgins love thee,* Cant. 1. 3.

Policy CXIII.

If you would be popular.

LEt your face bee open and entertaining: there is an art to looke ones ſelfe into reſpect and honour: a plauſible and liberall countenance is a pleaſant repoſe to theſe that perhaps ſhall never be admitted nearer you, as a hall or dining chamber in a great mans houſe welcomes many which never come to bee acquainted with the lodging or inner roomes; *The King hath brought me into his chamber* (ſayes the Spouſe) *wee will bee glad and rejoyce*, Cant. 1. 4.

Policie CXIV.

How to obſerve your times of freeneſſe with great ones.

BE not unſeaſonable in broaching any pleaſant humour; like intruding Muſicians, that ſtrike

ſtrike up in a roome where many are retired and buſie: wee know Chriſt turned the muſicke out of *Jairus* houſe for venting their lighter aires at the ſerious time of a funerall, the beſt opportunities are meale times, and ſome other by-houres of relaxation, others muſt bee as well tuned for receiving as you for giving, *While the King ſitteth at the table, my Spikenard ſendeth forth the ſmell*, Cant. 1.12.

Policy CXV.

How to behave your ſelfe towards your friend, that you become not guilty to his exceptions.

BEe punctuall in finding out his times of ſowreneſſe and diſaffection, for all men have criticall ſeaſons and dayes, and are not alwayes the ſame in humour and diſpoſition; let their behaviour be the alarme to yours, and be obſervant of their more ſecret motions

motions and gestures, and awake with them at their first summons, for you shall see, if you be an exact observer, the dawnings and day breake of their better dispositions: it was a wise command the Spouse gave, *I charge ye, O ye Daughters of Ierusalem, that yee stirre not up nor awake my beloved till hee please,* Cant. 2. 7.

POLICIE CXVI.

How to preserve your selfe fresh and acceptable to society.

DOe not let your selfe loose so as to create any satiety or surfet in those you converse with, but leave them as neare as you can in appetite and desire, and it will not be amisse to make some suddaine and unexpected departures, so they seeme not too affected and abrupt: these that affect you will continue after this inquisitive and restlesse to enjoy you: it is policy to shed a plea-

ſant ſowreneſſe in ſome of your actions, and to become an ingenious and friendly tormentour, theſe are in *Salomons* language the true wounds of a friend, and an ingredient of ſuch bitterneſſe will addulce and ſweeten you afterwards; *I opened to my beloved, but my beloved had withdrawne himſelfe and was gone, I called on him, but hee gave mee no anſwer*, Cant. 5. 6.

POLICIE CXVII.

If you would have one thinke you endeare them in ſpeciall after a reconcilement:

LAbour to bee guilty of an act which may ſhew ſome notable friendly reſpect; in new reconcilements, it is not the exchanges of ordinary behaviours and common entreaties which will doe it, ſuch are taken but for complements and aires of the times, and like an eccho finde a returne

a returne in the same accent, the Spouse takes a wise course with her beloved, *I found him whom my Soule loved, I held him, and would not let him goe, untill I had brought him into my mothers house, and into the chambers of her that conceived me,* Cant. 3. 4.

POLICIE CXVIII.

How to make any take notice you honour them.

IF you know any eminent occasion or solemnity wherein such may stand ingaged, shew your selfe an observer there as one that had brought a share of congratulations to sacrifice at such a time: persons that are publicke and famous, love to have things passe with notice and regard, *Goe forth, O yee daughters of Sion, and behold King* Salomon *with the crowne wherewith his mo-*

ther crowned him in the day of his espousals, and in the day of the gladnesse of his heart, Cant.3.11.

POLICIE CXIX.

If you desire to see or heare experiments of the faculty wherein one excels.

A Modest insinuation of your knowledge in their abilities, a smooth taking notice how eminent they are, will invite them to communicate: there is a secret to discourse men into a relation of themselves, *Awake O North-winde, and come thou South, blow upon my Garden, that the Spices thereof may flow out,* Cant.4.16.

POLI-

POLICIE CXX.

How to informe your selfe of the parts of any.

IF the party you discourse with bee difficult in his relations, use a kinde of interrogatory enquiry, question him in an handsome way of diminution and lessening that which you desire to see enlarged: the Daughters of Jerusalem desirous to know what a Lover the Spouse had, *What is thy Beloved* (say they) *more than another Beloved?* then shee answers, *My Beloved is white and ruddy, the faireſt among tenne thousand,* Cant. 5. 10.

POLICIE CXXI.

What to doe in civill factions and commotions.

1. Consider their originall.

CIvill contentions are occasioned by a double feare, the Rebels hasten to Armes fearing a future revenge for their present provocation, and the King or Princes of State hasten, fearing their surprisall, and had rather overtake their violence with an early setting forth, than stay at home for it, and *Stay you not* (sayes *Joshua*) *but pursue*, Josh. 10.19.

2. Present need and necessity is another occasion, and then they envy the fortunes and goods of the rest, and like *Naboth*, are sicke of their neighbours vinyards.

3. The luxury and licentiousnesse of times is a third occasion, and then a faction rather, *lascivit*

quam

quam sævit, is more a wanton than a rebell, and like a proud fed Horse corvets till hee cast his Rider; the Apostle gives this same reason for the spirituall revolt, *They have begunne to waxe wanton against Christ*, 1 Tim. 5.11.

Policie CXXII.

Consider now the parties in the commotion, and their quality.

Ambitious men are most stirrers, for troubled waters are fitter for their nettes than calmer streames, and they hope to shuffle into a place or station, like men in crowdes, sooner in a tumult or disorder, than upon quieter tearmes: *David* complaines, *The proud are risen against me*, Psal. 86.14.

2. Men of desperate and broken fortunes, for such having runne riot upon themselves are

readier to doe the ſame upon others, and to ſet their neighbours houſe on fire, that they may from their loſſes ſave ſomething to themſelves, theſe that ſtirred once in a time of combuſtion, ſayes the Scripture, was every one that was in diſtreſſe, and every one that was in debt, and every one that was diſcontented, 1 *Sam.* 22.2.

3. Men inconſtant and wavering are parties too, for to ſuch it is tedious to have things alwayes the ſame, and like *Copernicus*, they never thinke things are in right in motion, but when they runne round, and then they are in moſt appetite and expectation, and are ready to play the midwifes, when times are bigge with new and doubtfull actions, and to deliver them into ſtrange events, and thus the Apoſtle obſerves it in the ſpirituall change too, *The time will come when they will not endure ſound doctrine,*

doctrine, but after their owne luſts, ſhall heape to themſelves Teachers, having itching eares, 2 Tim. 4.3.

4. Men confident and daring are great advancers of this cauſe, the more men in theſe attempts put forward, the more the common rout put to them, and the worſe men are now, the better for ſuch a cauſe,

——*in turbis pravus ſortitur honorem.*

The firſt men in the impiety, are the firſt in eſteeme and credit, *The Leaders of the People cauſe them to erre*, Iſai. 9. 16.

5. Men diſaffected and diſcontented with preſent affaires are not behinde heere, theſe are eloquent in complaints of the times, and ingenious in ſcattering ſuſpitions and jealouſies upon the King and Governours, being the very *turbamenta vulgi*, incentives of the people; *They deſpiſe Government, preſumptuous*

are they, and are not afraid to speake evill of Dignities, 2 Pet. 2.10.

POLICIE CXXIII.

Consider the things that further the Faction.

KNow that meetings and private conventicles are the very Parliaments of factious deliberations and resolutions, and are to bee observed and dispersed, *The Rulers of the Earth were gathered together against the Lord and against his Church*, Acts 4.26.

2. Know also that the pretences which Factions make use on, are the recovery of their liberties, which they complaine to bee taken in, and made straiter, the defence of their charters, with other reformations, these are the colours a rebellion paints with, and sets them abroad to enter-

entertaine the eyes of the common people; the Elders and Scribes thinke to prevaile against *Stephen* thus, *We have heard him say that this* Jesus *of Nazareth shall destroy this place, and change the customes which* Moses *delivered us*, Acts 6.14.

POLICY CXXIV.

What to doe to becalme civill Factions and combustions.

KIll Factions betimes, as *Herod* did the infants in their cradles, if you let them grow they may prove too strong for you, when a sedition is at age it is more able, *Fortior adulta seditio*; a little Physicke will disperse a gathering Disease, which if it knot, hath more danger and difficulty: it was enough to make the Servant in the Parable bad, when he thought with himselfe, *My Lord delayeth his comming*, Matth. 24.48.

2. Send

2. Send some of authority, gravity, and of a gracefull speech among them, who may dissuade and exhort; *And they were astonished, for his Word was with power*, Luke 4.32.

3. Let the Prince or chiefe Governour reserve his owne presence for the last remedy; *Last of all* (sayes the Parable) *hee sent his Sonne, saying, they will reverence my Sonne*: the appearance of the greatest prove often happy extinguishers to a civill flame, yet let it bee done in all state and royall circumstance, the personall presence of many Commanders have put a commotion sometimes out of countenance, till they have turned as the Souldier from *Cæsar*, with a *Non possum ferre fulmen oculorum*, wee cannot endure the thunderbolt of your eye: know too, that common people are more ready to beginne opposition than continue it, more ready *Ad rebellandum*,

dum, quam bellandum: And when they saw the chiefe Captaine and Souldiers, they left beating of Paul, Acts 21.32.

4. Though the Faction gather and grow violent, yet let the weapons bee the last in your hands, give dayes of respit, and time for a calme; naturall things after a trouble will returne to smoothnesse, and afterward reduce themselves to a setled consistence; *And remember that to sinners, God is gracious and mercifull, long-suffering, and of great kindnesse,* Joel 2.13.

5. Try experiments upon them with severall passions, raise them with hopes by faire entreaties, and promises, and cast them downe with feares and menaces; offendours are wonne with allurements, and awed with threatnings; God uses this method, *If my People shall humble themselves, and seeke my face, I will heare,*

heare, and forgive, and heale their Land; but if yee turne away, then will I plucke them out by the roots, 2 Chron 7.14,19.

6. Try to draw away some of them with gifts and office of place or honour, and thus you pull feathers out of the wing of a conspiracy, and imps your owne.

7. Dispatch some of eminency to comply in the faction with them, and to bee parties among them, and their advices may find occasions and pretences to pull them behinde or about in their practices, that you may gaine ground and advantage; *David* had his pensioner in *Absaloms* counsell-chamber, 2 *Sam.* 17.5,6.

8. Doe not shew your selfe too inquisitive into those you suspect guilty of any adherence, neither make too much noise of revenge and punishment; pardons are your

your beſt language to offendours, though many bee in the guilt, there ſhould bee but few in the ſuffering, *Multorum culpa ſit pœna paucorum*, *If that Nation* (ſayes God) *againſt whom I have pronounced turne from their evill, I will repent of the evill that I thought to doe unto them*, Jer. 18.8.

POLICIE CXXV.

What to bee obſerved before you embarque in buſineſſe.

CAlme ſuch paſſionate motions as trouble your ſpirit, ſo long as ſmooth water is troubled, there can be no cleare reflexion; paſſions ſhed an ill diſpoſition over the whole Soule, and diſtracts both your counſell and judgement, ſo as you may then erre, both in making choice of your end, and of your meanes to it, or in your act of applying, and accommodating, or in the time

time you ſhould take, or the place where you ſhould doe it; thus the ambitious and envious men of humours and paſſions often ſucceed ill; *A man of counſell will be conſiderate*, Eccl. 32. 18.

2. They are not likely to ſucceed ill who make God of their counſell, goe not forth among affaires below till you have beene above: *David* reſolves wiſely, *I will heare what God the Lord will ſpeake*, Pſal 85. 8.

POLICIE CXXVI.

What to doe in calumniations.

EXpreſſe neither your paſſion, nor revenge; if the reports bee juſt, your guilt is a privilege; if falſe, it is wiſedome to take no notice, ſtirre not there, where you ſhall provoke ſooner than appeaſe; *A wiſe man will paciſie it*, Prov. 16. 14.

POLI-

POLICIE CXXVII.

What you are to doe in affaires in generall.

FIrst consultation is requisite and election of what is to be done, then looke about for circumstances, as of place, time, persons, humours, dependancies, occurrences which may happen, propose all reasons, suspitions, conjectures, and improve them by a due examination, forecast impediments or what may hinder your effecting, and consequences, what may follow and arise from thence, then looke to the conduct of your businesse, how to dispose all, and allow some uncertainty to those events which are independant, for there is an instance of succeeding in which providence reserves and reveales when and to whom shee pleases, *There is a time when in their hands there is good successe, Eccl.* and sayes *Christ*, cast the net

net on the right ſide of the ſhip, and yee ſhall finde, *Joh.* 21.6. there is a right ſide for fiſhing, elſe your net may returne empty.

Firſt ſee what is to bee done in each particular caſe.

2. Then enquire prudently the meanes how to compaſſe it, then obſerve the juſt meaſure and proportion you are to allow the action, that is, weigh the fittings of the circumſtance of time, place, and ſubject, then apply your ſelfe to the felicity or dexterity of arriving where you intend: *Let reaſon goe before every enterpriſe and counſell before every action* Eccleſ. 37.16.

POLICIE CXXVIII.

How to quicken your judgement for diſpatch of affaires.

IF you would have your judgement cleare for the conduct of buſi-

buſineſſe; retire home into your ſelfe, and keepe ſometimes a diſtance with buſineſſe; your eye ſees not ſo diſtinctly things that are neareſt and cloſeſt; *Moſes* will be in the Mount a farre off, as well as below among the people; and your judgement or word of your Soule ſhould like the eternall Word of God, *Never goe out ſo, as to depart from you.*

POLICY CXXIX.

How to obtaine reſpect.

THe ſtate of outward circumſtances and retinue, will command a ſtooping and bowing in opinions towards you, if you want theſe your owne vertues, and good qualities will doe you that ſervice, yet have them valued by others upon your ſelfe, and keepe them at home, and they will bee more admired abroad, for retirements and withdrawings in converſation is like a di-

a distance, to some scene of a heaven which is presented with more admiration, and in your necessary nearnesse with any that are your familiars, let not your face and language and gesture too freely loose to your owne or anothers mirth, you shall never binde up strangers in a solid respect of you by too much unlooſing your selfe, *Numb.* 11.

The plentifull showers of *Manna* caused a satiety, and made the people say, *Now our Soules are dried away that there is nothing besides this Manna*, Num. 11.6.

POLICY CXXX.

What to doe if you would have your counsels words or deeds respected.

THere is a secret authority and power which hath great influence over mens spirits, and it is some individuall thing with-

within the party, ſome naturall graces beſides the affluence of outward things which begets reputation and ſets a price upon him in the opinions and cauſes what hee ſayes or does to bee received; obſerve what you have of this in you, and then preſerve and improve it, for it is of great advantage; commanders, law-givers, and magiſtrates, profeſſours in arts and ſciences are famous for it; where men are of reputation, others encline before hand to their opinion, belike for feare they come too late, they attended to our Saviour, for *He ſpake as one that had authority, and not as the Scribes*, Matth. 7.29.

POLICIE CXXXI.

How to gaine reſpect and eſtimate.

NObility, wealth, dignities, favours, friends, are ſuch outward things as conduce to put

put you into reſpect; to theſe beauty, comelineſſe, and gracefulneſſe, to theſe the gifts of the Soule, as of knowledge, wiſedome, or what other vertue or grace may exalt you above the ordinary pitch of others, theſe give men the empire and ſoveraignty over others, and above all theſe, that ſpeciall character which God imprints upon any whom hee intends for place or office, which ever commands veneration, and entitles to preheminence; *David* was commended to *Saul* thus, *I have ſeene a ſonne of* Jeſſe *that is cunning in playing, and a valiant man and prudent in matters, and a comely perſon, and the Lord is with him*, 1 Sa. 16. 18.

POLICIE CXXXII.

How to preſerve the credit and good name you get.

AS in the ſpirituall eſtate perſeverance preſerves and ad-

advances that grace which relapses weaken and loose, so in the temporall, the streame that will be still pure must keepe running; Philosophers say, *Ex quibus nascimur nutrimur*, wee are nourisht with such things as wee are made on, thus in fortunes, the same actions must bee repeated for the preservation which were active in the acquisition, *Fortuna moribus immutatur*, a change in your course will bring a change on your estate, *Meddle not with them that are given to change*, Prov. 24. 21. *And a double minded man is unstable in all his wayes*, Jam. 1. 8.

POLICY CXXXIII.

How to gaine credit and esteeme by your meanes.

BEe liberall and magnificent, yet doe it with speciall choice of persons, causes, times, and places, the service of God and

and your country are the actions which exalt you most in the eyes of all; God is magnified by *David* thus, *He hath dealt bountifully*, sayes hee, and those to whom God himselfe sayes, *Yee are Gods*, must keepe in some faire proportion to make good their Divinity they receive, *Hee that soweth bountifully shall reape bountifully*, 2 Cor. 9. 6.

POLICIE CXXXIV.

How to know whether you be luckie and fortunate, and how to continue so.

IF you finde an happy concurrence of your affaires with time, place, and persons which give successe, bee prudent and industrious to manage and dispose this good fortune, your cooperation is necessary, and though God provide you this harmony in your circumstances, yet your owne paines and counsels must manage

manage them, and then you shall not be so much fortunate by contingency and chance, as by industry and prudence, *Neglect not the gift that is in thee*, Tim. 4.14.

POLICIE CXXXV.

How to keepe you at your point of prosperity.

BEe moderate, and bee gracious to your friends and adherents, avoid insolency and presumption, for those kindle you into scorne, and pride, and enflame into emulations, and emulations into checkes and contradictions, and those bring on improsperous events, therefore the highest have had the most fatall mischances, *Goe on with thy businesse in meeknesse, so shalt thou be approved*, Eccl.3.17.

Let us not be desirous of vainglory, provoking one another, envying one another, Gal. 5. 26.

FINIS.

Imprimatur,

T. Wykes.

[redacted]